The LUTHERAN

HISTORIC MOMENT

Item is placed in cornerstone at West Virginia church

. 37, No. 3

OCTOBER 20, 1954

0 CENTS

Lost Opportunity

THE YOUNG PARENTS with two small boys and the sick baby were settled with their children and luggage in the seats just ahead of mine, for the long train trip across the country.

The father was a tall, thin, well-scrubbed young serviceman en route to a new base in a distant city. The young mother was unusually patient and gentle with the children.

The baby, whose name we learned was "Sue," was suffering from a thyroid ailment. Her little face was chalky white, her eyes dull. She seemed to be in pain, and cried frequently.

THE TWO SMALL BOYS had fun playing with other children, and with their toys. They often sat down near the baby to fondle and talk to her.

At meal time the father took one of the boys to the dining car. When he returned, he looked after Sue, thus giving the mother and other boy the opportunity to eat.

The second day out I noticed an elder woman passenger talking with the your mother. In a little while she picked up th baby, and after a few reassuring words, th parents and two little boys started to th diner for their first meal together on th train.

THE WOMAN CUDDLED the baby, croone to her until finally she slept. I said, "It nice of you to take care of the baby so th family may eat together—and you hand her so capably!"

She replied, "I have four children of m own." Soon the parents returned and t mother resumed care of the baby.

I wondered to myself, "Why didn't offer to help with the baby? How could have been so thoughtless?" I lost a gold opportunity.

—FLORENCE DUNCAN LONG

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylv H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Assoc Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1954, by the United Lutheran Publication House. Printed in U. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

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COVER PICTURE. Miss Debbie Widmeyer represents children of parish as she places articles in cornerstone during ceremony at St. John's Church, Martinsburg, West Virginia.

THE CHURCH IN THE NEWS

Prejudice on parade

In Baltimore, seemingly respectable people marched through the streets carrying signs that read: "Keep *Them* Out." Similar signs had appeared in Milford, Delaware, before.

Enthusiastic teen-agers played hookey without having to fear the wrath of their parents. And frightened Negro children, escorted by police and, in some cases, by white ministers, ran the gantlet of hostile stares, boos and threatening gestures: they were *Them.*

In Washington, clergymen from various Protestant denominations stepped into the path of the gathering storm. As a column of shouting students advanced on Pennsylvania Avenue towards the Supreme Court, they collared the ringleaders and talked to them. Some youngsters drifted away from the crowd and went home. Others just stood and waited. The tension subsided. The demonstration petered out.

Churches appeal

The Washington (D. C.) Federation of Churches circulated a six-point program to end segregation to its 235 member churches. It suggested integration begin in church organizations, such as Sunday schools and choirs, and that churches in neighborhoods of shifting population remain to serve the newcomers.

In an appeal to the community, the Federation called upon pupils and parents to do all in their power "to prevent disgrace coming upon our Nation's Capital."

Said the Federation to the Washington clergy: "It is generally conceded that the vast majority of those protesting or staying out of school have no strong feeling either way about integration. Many boys and girls felt they were having a real lark. Some few are emotionally upset. Oth are quite concerned about how it w work out even though they seem to ha no prejudice."

Similar statements went out from t Council of Churches of Maryland a Delaware. Roman Catholic and Jew leaders joined in the denunciation of ra riots in Baltimore.

Delaware authorities placed under rest Bryant W. Bowles, organizer of racist National Association for the A vancement of White People, when entered that state to address a m meeting. He was accused of disrupt the state's school system.

Merger makes headway

While United Lutherans were meet at Toronto, another large Lutheran bo took a step toward merger—but not w the ULC. The American Luthe Church, convening at Beatrice, Ne voted unanimously in favor of a p that would unite it with the Evangel Lutheran Church, United Evangel Lutheran Church and Lutheran H Church.

According to plans, this union, wh has been under consideration for m years, would be completed in 1957. will form a body of nearly 2 million m bers, roughly equal in size to the UL and to the Missouri Synod church.

Beside adopting the merger plan, wh includes doctrinal agreement with other three bodies, the ALC conven also approved the "Common Confessi a joint statement of faith with the souri Synod. As a result of its acti the ALC found itself in "doctrinal ag ment" with four other Lutheran bo none of which claims to be in agreem with the others.

OCESSION TO THE CATHEDRAL of St. James for the opening service of Holy Com-nion at 1954 ULCA convention includes Dr. Franklin Clark Fry, ULCA president; Bishop ind Berggrav, who preached; Dr. F. Eppling Reinartz, ULCA secretary; and synod presi-ıts Dr. Albert Jacobi of Canada and Dr. Charles E. Fritz of Georgia-Alabama.

TORONTO REPORT

organization approved

Victory for most of the main points in plan for structural reorganization of United Lutheran Church in America s won at the ULC convention in ronto, Oct. 6-13. Some debates were gthy and vigorous. Voting was sharply it on key questions. Delegates were rt, good-tempered, serious through the g business sessions.

A move for two-year postponement of ion on 118 recommendations of the mmission on Organizational Structure ne to the convention's first day. This s defeated by a large majority.

No decision made at the Toronto con-ıtion which involves amendment of ULC constitution will be final until ıas been ratified by at least 22 of the United Lutheran synods.

President will be chief executive

When the United Lutheran Church was formed in 1918 by a merger of three churches, there was an unwritten agreement that one of the three officers of the new church would be chosen from each of the three merging churches. Each office was independent of the others.

The time has come, said Charles K. Woltz at Toronto, for the ULC president to be given "general oversight" of the offices of secretary and treasurer. Mr. Woltz, secretary of the Commission on Organizational Structure, said "we do not contemplate that the initiative and responsibility of the other two offices shall be derogated from in the slightest degree." He thought that "just as the president of a corporation in his relation to the other officers of the corporation has certain duties and powers of oversight," the ULC president "shall have the responsibility to see that those offices are properly performed."

ULC Secretary F. Eppling Reinartz argued that offices in the church are not comparable to those of a business corporation. The power of President Franklin Clark Fry in the United Lutheran Church "is tremendous," said Dr. Reinartz. "I've never seen the like of it. And we with a glad heart yield" to this strong leadership. "We will continue to yield this kind of devotion and fealty, but we don't like it to be a mandatory matter in the form it would be in a civil corporation."

Dr. Paul Krauss, Fort Wayne pastor, said "it isn't possible to run a great organization like the United Lutheran Church by individual unco-ordinated responsibility."

By a vote of 277 to 244 the convention upheld the proposal for presidential oversight instead of the milder provision that the president "shall counsel from time to time with his fellow-officers in the interests of the efficient operation of their several offices."

Officers re-elected

Ten years after Dr. Fry was first elected ULC president, he was re-elected for the 1954-55 term by a 580-to-133 vote. He said his re-election put him in "somewhat of a quandary" because he is "less sure than ever before what the office is to which I have been re-elected.

"I went into a somewhat narrowly defined office and have attempted to bring together the total forces of the ULCA into concerted action. I'm confident that the conduct of the office," said Dr. Fry, "has stretched almost to the extreme the constitutional provision. That may have been permissible until a convention was held to review the constitutional provisions. When that happens, and the convention refines them either in the old terms or new terms, obviously the occupant of the office, being an honest servant of the church, will find it conscientiously necessary and right to carry his office precisely in the terms which the church indicates."

BISHOP BERGGRAV from pulpit of histor Anglican cathedral told ULCA delegat that humility is essential in Christian livi "Pastors should look into the mirror, b not too long," he advised.

Secretary F. Eppling Reinartz was elected by a 546-to-28 vote, and Tre urer Edmund F. Wagner by 538 to

Six-year terms for the officers, inste of two-year terms, were approved by convention.

Treasurer won't supervise

A big change in the powers of the U treasurer, proposed by the COS in its port made public in July, was that " treasurer . . . should be responsible the supervision of the finances of boards, agencies, and auxiliaries of United Lutheran Church in America less otherwise determined by the conv tion of the church or the Execut Board."

Before the commission presented its port at Toronto, it had modified this to ite that the treasurer "should have the ght to give written advice as to the undness of financial policies to boards, encies, and auxiliaries, and to make port of such advice to the next conven- n of the church."

By the time the convention completed nendment of this provision, it said that e treasurer "may give written advice financial policies to boards, agencies, d auxiliaries, and make report of such vice to the next convention of the urch."

ecutive Board power

Churchmen who were skeptical about tendency toward centralization in nited Lutheran activities aimed their ongest attack on proposals to increase e power of the ULC Executive Board. There is no danger of centralizing au- ority, argued Dr. Carl Satre of Toledo, io, chairman of the COS. "If there are too many areas which are the responsibility of no single board, or if the church is divided into too many segments, there is greater danger of abuse of power than if one group of 21 people are held responsible by the church. We are not giving unlimited authority. When you define authority, you restrict authority."

The commission's proposal was that the Executive Board "shall act for the United Lutheran Church in America during the interim between the conventions of the church, and shall be vested with all the powers conferred by the constitution and by-laws on the convention," subject only to six specific exemptions, such as altering budget and apportionments, adopting or changing liturgies.

Dr. Henry H. Bagger, president of the Philadelphia Seminary, argued that "the Executive Board has been doing too much rather than too little." He said "glad recognition of the leadership of the Executive Board is better than a constitu-

LEGATES LISTEN ATTENTIVELY as debate progresses on an item of business in ronto's T. Eaton Auditorium during ULCA biennial convention. The Rev. Clayton G. n Deusen is at the microphone. Three business sessions were on schedule each day.

tional stipulation" giving it more authority.

Dr. Clarence C. Stoughton, president of Wittenberg College, moved to strike out the provision for extending the Executive Board's authority. The convention adopted his motion by a 291 to 257 vote.

Worship, "yes"; Evangelism, "no"

Something new had been done in the United Lutheran Church a decade ago when a Department of Stewardship was created directly under supervision of the Executive Board. This board had not previously had administrative responsibility for any of the working units of the church.

Two years ago a Department of Church Architecture was created, also under Executive Board direction. Early in 1954 a third department, Press, Radio, and Television, was placed in the Executive Board's hands.

Two more departments for the Executive Board to supervise were proposed at the Toronto convention. One was a Department of Worship, to regulate "all matters pertaining to the formal worship of the church, including liturgical forms and hymnals which will bear the imprint of the church or any of its boards, agencies, or auxiliaries." This departme would also organize "conferences a workshops to serve synods, congregatio pastors, and church musicians in the p motion of good liturgical practice and t best types and forms of church music."

There was only a scattering of oppo tion to putting such a department un Executive Board management. But th was widespread criticism of a plan transfer the Board of Social Missio Department of Evangelism to the Exec tive Board.

The plan might have been adopted it had not been shoved aside by the c vention to make room for a plan to cre a Board of Evangelism. After mu debate on this new plan, it was defea 319 to 259, which left the Evangeli Department where it is, as a part of Board of Social Missions.

Debate on evangelism

"When a man carries the ball succ fully you don't take him out of the ga We'd lose by making changes in evangelism program at this time," clared Dr. Ralph Robinson of Spr Grove, Pa. As a result of similar feeli on the part of a majority of the d

New York and New Eng Synod delegate Dr. Davi Jaxheimer turns in Ame currency for Canadian m Americans found their d worth only 96 cents in Can

NTRAL STATES SYNOD WAS WELCOMED into the ULCA by Dr. Fry at the opening iness session. Others on auditorium platform as synod was received included Synod sident Clemens H. Zeidler, Secretary Alfred W. Young and Treasurer Paul Palmquist.

es, the proposal to separate the work evangelism from the Board of Social ssions was defeated. The board had n the support of the delegates by a ıvincing presentation of its proposed ion-wide preaching mission program ich would reach into every corner of ULCA within the next few years.

Despite the COS proposal to place the ngelism program under the Executive ard as one of its departments, dele- es kicked over the traces in one of ir rare rebellions against COS recom- ndations. "The Executive Board has ıugh to do now," said Dr. J. J. Scherer. ıe Executive Board can't do a better than the Board of Social Missions," lared Dr. Oscar Carlson, former di- tor of evangelism for the ULCA. "You 't transfer experience," added Dr. rold S. Miller of Brooklyn.

The COS tried to salvage its motion en Dr. Russell Gaenzle of Albany pro- ed postponing the effective date of the change until 1959 in order to allow the Social Mission Board to complete its proposed campaign, but this was defeated.

Evangelism years

Every congregation will participate by 1957 in area evangelism missions planned by the Board of Social Missions, delegates decided.

Following the pattern successfully conducted at Lancaster and Erie, Pa., and Salisbury, N. C., during recent months, the board had proposed a comprehensive program which would employ additional personnel—mostly on a part-time basis, with pastors released for short periods from their congregations or other work to direct regional missions. The U.S. and Canada will be divided into 12 regions under the board's plan, with programs conducted in every major center. The plan would include a school of evangelism for lay leaders, preaching missions

CONVENTION CHAPLAIN was Dr. Robert D. Hershey of New York, who opened each session with a devotional message.

in all congregations, and training courses for pastors and lay people for a year-round program to follow up the special effort. Cost of the program was estimated at $528,000 with local expenses met by offerings at meetings and rallies.

Laymen hear Trueblood

A religious renaissance is currently recovering the spirit of the Lutheran Reformation, Dr. Elton Trueblood told 1,300 diners at the Lutheran Laymen's Movement dinner, chief social event of the Toronto conclave. Increased church attendance, interest in religious books, mass movements of evangelism and growth of laymen's activity were cited by the Quaker author, who is chief of the religious information service of the U.S. Information Agency, a division of the State Department.

Three keywords are vocation, commitment and stewardship, Dr. Trueblood declared. "Each person must become a lay apostle, recognizing that God has a ca ing for each individual. The response God's calling is commitment—giving of life to Him. This is stewardship in finest sense. The steward recognizes th he has nothing of his own. God is t owner. We are the owers. Everythi we have we must use."

LLM President Paul Folkemer w toastmaster for the affair, which a heard greetings from Dr. Fry and I Henry Endress, who reported a n membership peak of more than 1,6 The LLM provides costs of the ent ULCA stewardship program.

A New Jersey college girl and a Wa ington cheese salesman were named receive the $500 "Stewardship of L Awards" donated by Everett G. Mitch for presentation to "young people w live their Christian faith in daily lif Miss Doris Rockefeller, 20-year-old W ner College junior from Ramsey, N. and Ben Cleveland, 28-year-old fat of four from Spokane, Wash., were cipients of the 1954 awards.

Board wins independence

When the ULCA came into being 1918, a Committee on Sunday Sch Work represented its interests in pa education. Later this committee was c stituted with wider powers as the Pa and Church School Board, changing name in 1952 to the Board of Parish E cation.

At Toronto, the Parish Educat Board came into full-fledged status a comparable board of the ULCA. M bership was increased to 21, equal to other major boards of the church. C plete autonomy over its editorial s was voted for the board, which had viously been required to gain Board Publication approval in its selection editors for parish school material.

(*Continued on page 43*)

World News Notes

sitation in Germany

THE GERMAN LEGISLATORS sat on their ıds when Chancellor Adenauer re-ıted to the Bundestag on the nine-ıwer agreement reached in London. e agreement contained the promise of toration of German sovereignty and mbership in a western alliance. It also luded the plan that will put 500,000 ıng Germans back into uniform—if ance agrees.

Said the official bulletin of the Bonn vernment in a frank editorial on the re-ion of the 15-member Social Demo-tic faction: ". . . the London confer-ce caused the two partners in the par-nentarian-democratic regime to face h other in sharper opposition than r before . . ."

When the Social Democrats met re-ıtly in convention at Berlin, they cted two foes of rearmament to their ering committee. One of them, Dr. tz Wenzel, a former clergyman, is sident of the German Peace Society, liated with the international associa-n of conscientious objectors.

The Social Democrats are the second gest party in the Federal Republic and ically not opposed to remilitarization. t their policies are shaped by the trends public opinion. These trends still run ongly against German participation in stern defense.

The Germans realize that if survival s difficult but possible on World War II ritory, it would become impossible in rld War III.

Industry is equally cautious in its ap-ach. Krupp was Germany's foremost apon builder in two world wars. Now upp has refused even to repair Ameri-ı tanks. Its steel mills are busy turning equipment for industries in India, sections of the first bridge to be swung across the Bosporus, machines for South America. German prosperity owes its existence to nine years of reconstruction untrammeled by armament obligations.

During the first postwar years one heard the expression everywhere in Germany: "Ohne mich"—"Without me." The West could fret over relations with Russia. The West could realm—but "ohne mich." The Germans knew better. They had other things to do.

One no longer hears these words today. The Germans want again to be part of the world picture. But they are not sure that arms are a necessary component of it. There is always the possibility, hypothetical as it may be, that talks with Russia would eventually lead to unification of the now-divided country. As long as that possibility exists, Germans will be hesitant about the western defense plan.

New deal in Mexico

MEXICAN FARMERS are getting a better deal from their government since President Adolfo Ruiz Cortines has announced plans aimed at encouraging private ownership of agricultural units.

The new course is signficant. The Mexican government, long an advocate of state-directed economy, will not give up its policy of industrial advancement and broad social legislation.

But there will be a new emphasis on private ownership in farming where previously the accent was laid on the creation of co-operative communities. Capital will be provided to individuals through bank loans, crop insurance has been established and small holdings are receiving protection against the danger of being absorbed by collective farms.

—ROBERT E. HULDSCHINER

OLD TENSIONS between the Roman Catholic Church and the government of Mexico flared up in a debate in the Mexican Congress. The point at issue was whether the Vatican should be considered a church or a state.

The cause of the controversy was the awarding of a papal decoration, the Cross of the Vatican, to a Mexican woman, Senora Eugenia Olivera. The constitution provides that any citizen who accepts a foreign decoration without the permission of Congress will forfeit Mexican citizenship. Senora Olivera's request for permission to accept the award touched off a heated debate over church-state relations.

Back of the discussion lay a long power struggle between the Roman Catholic Church and the Mexican government. Abuses by the church had led to a period of bitter anti-clericalism after the 1917 revolution. As a result, the new constitution contained a series of stringent limitations on the power of church and clergy.

In recent years, the anti-clerical laws have not been as strictly enforced as they were earlier. Seminaries have been reopened, church buildings and property which were seized during the revolution have been quietly restored, and a number of friendly gestures have been made by government leaders.

Encouraged by this change of mood, the Roman Catholic Church has been working behind the scenes in an attempt to get Congress to repeal some of the harsher laws. This has produced counter-resistance from those who fear the resurgence of Catholic power. Thus far, no one in an important official positi has publicly advocated abolishing t anti-clerical features of the Mexican co stitution.

Vatican: church or state?

The awarding of the papal decoratic unimportant in itself, provided an excu for airing the whole problem. The qu tion was raised whether the award co be considered a "foreign decoration" u der the meaning of the law. The re point was: Should the Vatican be rec nized as a state, even by implication?

One group, led by Senator Barba Gc zalez, argued that no action should taken, since either an affirmative or negative answer would imply recogniti of the Vatican as a political entity, wh is forbidden by the Constitution. T Nationalist party, which has strong R man Catholic support, accused Sena Gonzalez of "still living in the lamenta years of church persecution" and urg the granting of Senora Olivera's reque

In supporting the plea for official p mission to accept the award, Senator L. Rodriguez told a Congressional comm sion: "Mexico has never denied the istence of the Vatican as a state. In fa it has always recognized its existen although it does not maintain diploma relations with it as some countries do, even friendly relations as is the case tween the Vatican and the United State

As this is written, the Mexican C gress has not made its decision. Wh ever the outcome, continued Catho pressure will be felt in Mexico, not o for the repeal of anti-clerical laws but the resumption of full diplomatic re tions with the Vatican. The eventual g is the re-establishment of Roman Cath icism as the official religion of Mexi

—ROBERT E. VAN DEUSE

Dr. Van Deusen, Washington representative of the National Lutheran Council, writes a page on national news each week for THE LUTHERAN.

anston debate points out
t life here and hereafter
meaningless without faith

REINHOLD NIEBUHR

APOLOGIES MAY BE NECESSARY for re-ting once more to the main theme of Evanston Assembly of the World uncil. Before the assembly we sug-sted that the theme of the "second ming" must have been suggested by ntinental churches as the best way of allenging "Anglo-Saxon Christianity," d particularly American Christianity what the Continent regards as a more rthodox view of New Testament faith. e suggested that even if our faith were ficient it would not be strategic to allenge the deficiencies in terms of hopes which are derived from the th.

THE VERY ABLE ADDRESS at the begin-ng of the Assembly by Prof. Edmund hlink of Heidelberg, Germany (which cidentally was not too sympathetically ceived), gave everybody an insight into different interpretations of the faith m which these varying interpretations the hope are derived.

It became clear that according to the ntinental interpretation, life is essen-lly meaningless except for the faith d hope in Christ. The individual life ds in death and the total human enter-se may end in atomic destruction. erefore, it is argued, life would be aningless if we did not have the hope its consummation in the triumph of rist at the end of history.

The real issue in this debate is how aningless life is without faith. Cer-nly all Christians must agree that to give it a simple meaning by assuming that the virtue or the power or the wisdom of any individual or nation or culture can complete the meaning is to aggravate the sinful confusion of life. Communist utopianism is the most glaring example of the havoc wrought when men believe it to be possible to overcome evil and to complete life by their own power.

BUT THE MORE PRECISE ISSUE is whether life is merely meaningless without faith or whether it has tangents of meaning and corruptions of purpose which are clarified and purged by the hope in Christ. We could use the life of a young person as an example of the issue. A young person has all kinds of hopes for the fulfillment of his essential capacities. But he cannot develop them without corrupting them by selfishness. After they are fulfilled the most vigorous young life must end in death.

Sin and death are thus the threats to the meaning of our existence. But they do not cancel out the fragmentary meanings, the provisional joys, and the incomplete realizations in life. The Christian hope is, in other words, not something which adds another meaning to life above the meaninglessness of our existence. It springs from a faith in Christ who has triumphed over sin and death and who cleanses and completes our life. In short, the "forgiveness of sins, the resurrection of the body, and life everlasting" do not annul, but complete and purge this strange drama of our individual and collective existence.

ANGLO-SAXON Christianity may no doubt be heretical at some points. But it is surely right in insisting that the Christian hope should not betray us into irresponsibility toward any duties and partial meanings, toward any partial fulfillments in which we are involved.

Coexistence or Co-nonexistence?

By G. ELSON RUFF

There is no shortcut to world peace, it was said at the Wor Council assembly. But nations can learn to live togeth

COULD 150 CHRISTIANS, meeting five times for two hours each time, suggest a way to prevent World War III? Could they say anything wise and convincing that might reduce the danger of another war?

Christians who met at Evanston during the second week of the World Council assembly were sure they had the answer to the problem of peace. "Men's hearts must be changed," they said. The first responsibility of the church "is undoubtedly to bring the transforming power of Jesus Christ to bear upon the hearts of men."

But there was no optimism that the conversion of the world to Christ would be swift enough to win the race with the H-bomb. What second-best answer could Christians give?

THESE 150 INDIVIDUALS, chosen as the "international affairs section" of the Evanston assembly, knew a lot about the world situation. One of them, Dr. Charles Malik, is a member of the United Nations Security Council. A few, such as Bishop Albert Bereczky and Prof. Josef Hromadka, live behind the Iron Curtain. Dr. Frank P. Graham had been sent by the UN to try to mediate the quarrel between India and Pakistan regarding Kashmir.

There was one word that bothered all these Christians—coexistence. It had been introduced at a public address during the assembly by Dr. O. Frederick Nolde, the World Council's international affairs secretary. Dr. Nolde used the word cautiously, as a starting point f his own definition of a policy for mai taining world peace. He said "the alt native to war can only be found in peac ful competition with a sincere comm ment to growing co-operation."

This Noldean mouthful meant simp that there is a cold war between the Co munist and non-Communist nations, a it must not be permitted to erupt into hot war. We can expect many more yea of "competition." Ways must be fou for gradual change from competition co-operation. There must be no surrend to the Reds or to their ideas, but the must be a serious effort to find ways living with the Reds peacefully, in ho they will eventually give up their aggr sive purposes.

"Coexistence" is not the best word describe this process, because it is a Co munist propaganda word, frequently us by Josef Stalin. To many people it mea neutrality, dividing the world betwe two camps and letting the Communi do as they please on their side of t fence.

WHEN THE International Affairs se tion settled down for the five sessio they had a "working paper" as a gui for the discussion. Leaders who prepar the paper used the word "coexistenc freely. "God wills the nations to live gether in peace, and Christians can ne accept the view that war is inevitable. a minimum condition of internatio order, there must be acceptance of t necessity of coexistence," it was stat

As the section revised the paper, "co-istence" gradually disappeared. "Liv-; together in a divided world" was the ɔstitute. "A current political definition such endeavors," said the section, "is ɔexistence.' We avoid the use of this 'm because of its unhappy historical nificance and some of its current po-cal implications. 'Coexistence' as con-ved by Christians cannot imply any llingness to disguise from themselves others the vast difference which lies tween the search for an international ler based on belief in Christ and his :onciling work, and the pursuit of aims iich repudiate the Christian revelation . We stand against submission to, en-lfment by, or appeasement of totali-ian tyranny and aggression."

The Christian word, said the section, is :conciliation." It was stated in the al report "that an international order nformed to the will of God and estab-ıed in his peace can be achieved only rough the reconciliation which Christ ıkes possible. Only thus will those transformed attitudes and standards, agreements and practices which alone will insure lasting peace become possible."

TO INSURE A CHANCE for a peaceful world during the long process of reconciliation between Communist and non-Communist nations, the section said that certain minimum conditions must be met on both sides:

1) A conviction that it is possible for nations and peoples to live together, at least for a considerable period of years.

2) A willingness not to use force as an instrument of policy beyond the existing bloc frontiers. This would not mean the recognition and freezing of present injustices and the unnatural divisions of nations, but it would mean renouncing coercion as a means of securing or redressing them.

3) A vigorous effort to end social and other injustices which might lead to civil, and hence international war.

TALKING ABOUT INTERNATIONAL AFFAIRS
O. Frederick Nolde, Dag Hammarskjold, Archbishop of Canterbury

4) A scrupulous respect for the pledged word.

5) A continuing effort to reach agreement on outstanding issues, such as the peace treaties and disarmament, which are essential to a broader stabilization and pacification of relations.

6) Readiness to submit all unresolved questions of conflict to an impartial international organization and to carry out its decisions.

"THESE ARE MINIMUM requirements," said the section. "This limited form of living together can only be a transitional stage or a point of departure. It must move, through untiring endeavor, beyond these minimum requirements into an order of genuine co-operation.

"The first move into such an order must surely be in the direction of peaceful competition with growing co-operation. This order will be facilitated and reinforced through the free exchange of persons, culture, information and goods; through common undertakings for relief and human welfare, and through the growth of United Nations as an instrument for peaceful change.

"Christians must go still further. They must promote the reconciliation of the nations; they must work for the establishment of justice based on a rule of law, so that a responsible society, grounded in truth, may be possible."

AS MIGHT be expected, sober Christians from every continent were not likely to advise that the Soviet Union should immediately be destroyed with H-bombs. Violence will not solve any of the problems involved.

"Deeply and persistently," said the section, "man longs for peace. He no longer finds any glamor in war. He has tasted the fruit of its insanity and found it bitter and poisonous . . . He is sick of and wants to be at peace."

But there was practically no pacifis among the World Council delegates. nations should be asked to pledge "th they will refrain from the threat or t use of hydrogen, atomic, and all oth weapons of mass destruction, as well any other means of force against the ter torial integrity or political independen of any state," the international affairs se tion proposed. But if the pledge is broke "the right of national self-defense" mu be recognized.

"We believe that any measures to ter or combat aggression should confo to the requirements of the United N tions Charter, and Christians should u that both the United Nations and th own governments limit military acti strictly to the necessities of internatio security."

There is no quick or easy way out world tensions. War is no shortcut. I a blind alley. If we won't have " existence," said one delegate, we sh have "co-nonexistence."

CHRISTIANS are not hopeless. Above they said at Evanston, "Christians m witness to a dynamic hope in God, whose hands lie the destinies of natio and in this confidence be untiring in th efforts to create and maintain an int national climate favorable for reconci tion and good will. The specific pr lems and tasks will vary in each coun according to circumstances.

"Civil authorities may be hostile to church or even avowed enemies of Chr We know that the power of the H Spirit does work effectively through witness of faithful and obedient and s fering Christians, and the purposes God will not be denied but will be f filled in His time."

ıdia's Christians Face Troubled Future

ROBERT E. HULDSCHINER

Indian Lutheran leader describes current situation and its challenge to his land's indigenous churches

A SMALL MAN, not slightly built, but ck in his motions and in his speech—t's Dr. Rajah B. Manikam, president the Federation of Lutheran Churches India and East Asia secretary of the ɔrld Council of Churches. He bears burden of these and other offices with dignity of a dedicated man and the rtness of one standing at the church's post in the Far East.

'The Christian Church of India is part a world church," he says. "We belong a world-wide community of believers t cuts through national boundaries l swings across the barriers of race l social distinctions. This is our chal-ge."

THE MAN who speaks of the challenge the Christian church in Asia was born Cuddalore, India. He obtained his .D. from Columbia University in 1929 er having graduated, one year earlier, m the Lutheran Theological Seminary Philadelphia. His ordination as a Lu-ran pastor came 21 years later in the glican cathedral of Nagpur.

As a "roving ambassador" of the WCC l the International Missionary Coun-in the Far East, he has become one Christianity's most outspoken leaders Asia. The term "outspoken" is chosen visedly. Dr. Manikam does not mince rds. His words do not always please. attended the Evanston meeting as one India's 45-member delegation. He l return home, via the Philippines, in cember.

The Indian government has recently imposed restrictions on the entry of foreign missionaries and Dr. Manikam concedes that it has become more difficult for foreign clergymen to enter his country. But he makes these points:

There are 4,760 missionaries in India now, more than before the country became independent seven years ago. Only 10 per cent of the visa applications have been turned down. This ratio applies to Lutheran missionaries, too.

Applicants must fulfill two requirements to be eligible for entry—they must be "of value to India" and must fill a place no Indian can fill.

Both requirements are open to interpretation. What an Indian government official holds to be "of value to India" does not necessarily jibe with the views of a church leader. Are evangelistic missionaries "of value to India"? The answer to the question is obviously colored by the outlook of the individual that supplies it.

Dr. Manikam says he is told by his government, "You had fifteen centuries of Christianity in India. You Indian Christians have religious freedom. You are under no restraint in carrying out your own missionary work among the people. Why do you need foreigners to do it for you?"

As he makes this point, he looks up and says sternly, "There is a lot of common sense in this." But despite the "common sense" in India's official attitude toward foreign missionaries, Dr. Manikam is not without an answer.

FOREIGN MISSIONARIES are needed, he says, for extension of work to new areas and replacement of foreigners returning home. Furthermore, he says, "we are not an Indian church, we are a church that belongs to world-wide Christendom. Foreign Christians are part of us just as we are part of 'foreign' Christian churches."

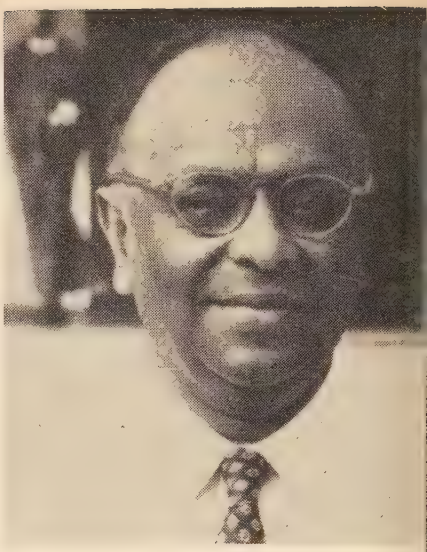
Again there is a slight edge to his voice as he adds, "We need to demonstrate this point to the world. We need a two-way traffic in mission work. Let's have Asiatics in American seminaries to teach comparative religion and mission education. Invite Indians to serve for two years as associate pastors in your churches. Other Protestant denominations have done so. The Lutheran church is lagging behind in this matter."

Warming up to the subject, he goes on, "We could both gain from such an exchange. Send us your best theologians. We need them. We need mature men, the best you have. As for you, you're reading dead books on Asia today. Your missionaries come to India and know nothing about it. Our world has changed just as yours. Let Indians tell their story in your schools."

CHRISTIANS IN INDIA are a small minority, about three per cent of the population, but they wield much greater power in government than their numerical strength suggests. There are Christians in the cabinet. The governors of Bombay and Bengal are Christians. Christianity has contributed immensely to the country's emancipation.

But perhaps more than in the past, Christianity is struggling against heavy odds today. Nationalism is "running wild." Hindus are tolerant of the Christian religion, but the appeal of Asian creeds to the masses has greatly increased.

There is no coercion for Christians to



SPEAKS FOR INDIAN CHURCH
Dr. Manikam

relapse into Hinduism, but the adva tages are many. Hindu leaders ha adapted their doctrine to the modern e They have brought Christian ethical co cepts into their teachings. They tell th followers that "Christianity has noth we have not got. Our religion is not f eign. It has grown within our count Christianity is an alien creed."

Many Christians listen and return the Hindu fold. Most of those who by the wayside are "rice Christians," w let themselves be converted by missi aries for the sake of material gains. Th follow Hinduism for the same reason

BUT THERE ARE IDEALISTS among lost Christians. Some of the leading Co munists were members of Christ churches. Among the Red chieftains Travancore are active members of lo churches.

"Their social conscience has b awakened by Christianity," Dr. Manik explains. "They have been disappoin because neither the government nor

per class has done much to raise the ndard of living of the masses. They nt action now. So they agitate for oscow."

The Communist phenomenon adds to challenge of the church in India. It a challenge Asiatics must meet alone. tside interference, Dr. Manikam warns his dark eyes rest squarely on your e, will be ineffective and resented. hat action is to be taken must be in- ted by the Christians of India.

CHRISTIANITY must adapt itself to the lian scene. For too long it has come ith all the western trappings." He es Indonesia as an example. There, nduism and Islam came through na- e traders. They were not professional ssionaries. They transplanted new eds into virgin soil: "We must trans- nt Christianity in Asia, not import rom the West."

Dr. Manikam pauses. There is a shadow of anxiety on his tace, but no resignation. He has made his points. He knows that some of them will not meet with unconditioned approval. He is a faithful Christian—he is also a loyal Indian. Some people will find fault with the combination.

But he also knows that faith is stronger than opinion. There are no doubts about the faith of the Christians of India. As the president of the Evangelical and Reformed Church in America, Dr. James E. Wagner, said in a report on the Evanston meeting to a group of Philadelphia ministers:

"The most significant contribution made at the World Council convention came from the young churches in India and China. They have become our missionary churches in the true sense of the word. We could all learn from them."

IT MAY WELL BE THAT FROM the often decried "missionary enthusiasts" in our churches the next great awakening of the church will emerge. Whether they realize it or not, this body of consecrated men and women and young people are the dedicated core who have accepted the responsibility of restoring the church to its apostolic purity. They recognize that the missionary obligation lies at the very center of the spiritual life of the church. They are committed to the belief that the church is primarily a fellowship to be extended and not an organization to be served. They have a sublime faith—often simple and naive, but nevertheless sublime—in the transforming power of spiritual Light and Leaven. Their thoughts and prayers and activities are—more than those of any other group—set within the context of the world and its need. And the next awakening of the church will not be a true awakening unless it takes account of the world.

—WILLIS LAMOTT in *Revolution in Missions* (Macmillan)

THE CHURCH OF JESUS CHRIST has a stewardship for the welfare of the oppressed which it can never assign to any other institution.

—ROY L. SMITH

THE LUTHERAN CHURCH IS COMING TO ECUADOR

By STEWART W. HERMAN

European Protestants settling in the land on the Equat will have their own pastor and congregation in a few mont

THE "CENTER OF THE WORLD" is located just fifteen miles north of Quito in Ecuador. There a rather dismal village called San Antonio de Pichincha lives in hope of being recognized as a health resort. The surrounding earth, they say, has been specially toasted for centuries by the vertical rays of the sun.

At present Latitude 0-0-0 is little more than an isolated tourist curiosity where a native—smelling somewhat like ripe cheese—operates a special post office. He sells picture postcards of the simple monument which occupies the spot first located by some French geographers almost 200 years ago.

The Incas seem to have realized the significance of this area where the sun at noon casts no shadow. The twin peaks, not far from the present monument, which the Indians had always called *Cerro de la Marca,* were their equatorial landmark. They form part of the imposing panorama of mountains and valleys which are the chief beauty of the "center of the world." Eucalyptus trees, introduced into Ecuador only 80 years ago, are rapidly clothing the barren hills with lovely greens, as well as providing the country's chief source of cheap fuel and building material.

AS PRESUMABLY BEFITS a city so near the center of the world and so high, Quito is reputed to have 300 churches, although the tourist guide book provides it with no more than fifty. Several are worth visiting, especially if you wish to enjoy the feeling of being immured great golden caskets. The walls and ce ings of these large sanctuaries—as in t Company of Jesus Church (Jesuit)—a fabulously and intricately overlaid w precious leaf gold and the chapels are stunning blaze of golden glory. Two the churches have been freshly decorat by workmen on high scaffolds who p tiently pound the precious metal into t carven woodwork.

In this lofty chapel of over 200,0 souls there is no Protestant church wh is immediately recognizable as su Many missions have headquarters he but their chapels are tucked into modeled houses. The nearest thing to evangelical "steeple" is the high tower the *Voice of the Andes* radio stat which girdles the globe with its rou the-clock programs. For the last ei to nine months no visas have been gran to new missionaries, probably owing the personal attitude of one or two h state officials, but in general the po of the state has been tolerant.

ABOUT A YEAR AGO a German-speak congregation began to take shape Quito. Soon thereafter a service Scandinavian Lutherans was conduc also. Two of our pastors flew to Q from Colombia for these occasions w the Latin American Committee of Lutheran World Federation began lo ing for a full-time pastor for Ecua Finally the right man was found—Pa Odd Knaevelsrud of Norway who

AT THE CENTER OF THE WORLD
Monument marks the Equator

ntly has served as seamen's pastor in
mburg, Germany, and Cardiff, Wales.
is October he will arrive in Quito with
family to serve the two major lin-
istic groups and to begin the process
"naturalizing" the Lutheran church
this last South American country.

On a recent visit to Quito we visited
first small room in which our evan-
ical group, including some Reformed
ople, has been meeting. It is located
a private home—Chalet Helvetia—be-
ging to a Swiss husband and Austrian
e, a friendly and gracious family. But
with the arrival of a permanent pastor
their own—the congregational com-
ttee has rented a large house overlook-
much of the city. In it there is room
the pastor's family and a large living
m which can be transformed into a
pel seating 100 people. This is the
t step on the way toward the building
a real church . . . without gold foil!

The small Scandinavian group had a
cial treat at the beginning of August
en Bishop Malmestrom and Pastor
derberg stopped over for 24 hours on
the return trip from the second Latin American Lutheran Conference in Petropolis. This "parish evening," attended by 30 Danes, Norwegians and Swedes, was held in a brewery. The brewery belongs to the Danish consul and contains a good-sized club room which was admirably suited for the informal speeches of the Swedish guests, as well as for the showing of the LWA film *Reunion in Berlin* and the smorgasbord refreshments which were served.

THE EVENING BEFORE there had been a similar occasion in Ecuador's chief port, Guayaquil. Whereas the capital city is high and chilly (9,000 feet), the sea-level harbor town is humid and warm. Thus, the local committee selected the breezy roof of the Swedish SKF company, whose manager is also the Swedish consul. Some oldtimers had not seen a Lutheran pastor for 20 or 30 years until Pastor Kastlund of Bogota flew in and established contact with them last year. Now—12 months later—they had a real bishop among them, and they could look forward to regular visits from a Norwegian pastor in two or three months!

At first sight Guayaquil does not look like a good prospect for the planting of a Lutheran church. It is a typical rough-and-ready tropical port full of heat, dust and clatter, sights, sounds and smells—lots of smells. In history it is chiefly noteworthy as the place where Bolivar of Venezuela met San Martin of Argentina and the two men divided the honors of liberating the continent from imperial Spain.

Today the chief impression left by the busy port is that of a spacious waterfront behind which rise rickety, stilted houses with weather-worn bamboo walls. And the streets are full of little black-haired, brown-skinned people in ragged clothing, often barefoot. Business build-

ings seem to be turned "inside out" with everything open to the street for the purchase of goods and the paying of bills.

I walked into a large wooden Catholic church centrally located and found nearly a hundred people kneeling at various shrines in mid-morning prayer. Here was no gold but only the gaudy glare of neon tubing at the feet of each saint or Virgin standing in his or her niche above the various altars. Most of the worshipers were women. The majority of them had no head covering at all—not even a handkerchief laid over the hair! Here at least the wealth of the world is not flaunted in the face of the poor.

European Protestants do not fit easily into this sort of religious picture, either in Quito or Guayaquil. One man told me his personal difficulties. He had come to Guayaquil 25 years ago as a young man to establish a business career and now he is the owner of a textile factory. He fell in love with a local girl of good family—Catholic, of course—and they decided to marry. Her mother wanted him to become Catholic and the pressure mounted on all sides. He steadfastly refused. He was willing to be married by a priest but he insisted on being married by a Protestant pastor, too. Finally they agreed but the priest insist that the children be raised as Catholi

Here the story took a new and—to m —unfamiliar twist. The man stoutly r fused to commit his unborn children the Roman Catholic Church, saying th they should be raised as Christians b with freedom to choose their own churc He carried the day and was married both priest and pastor. His wife remai Catholic but the children attend *bo* Catholic and Protestant services, and M X now believes that—in freedom— children will choose to be Protestant. takes religion seriously and he is handi the heritage of his faith down to his so and daughters.

It is a unique and heartening story, least in my own experience of tales mixed marriage in Latin America. F 20 years this Lutheran had no Protest pastor within reach, except for missio aries who do not practice infant baptis Many a European Lutheran under su circumstances has either had to leave children unbaptized or shrug his sho ders in helpless resignation and turn the priest. Today Mr. X is ardently terested in the plans to organize a L theran congregation in Ecuador's ch port and largest city. Pastor Knaevels will find a warm welcome awaiting h

Fundamentalist preachers, Catholic apologists and certain types of modernists believe that they have all the answers and have no diffidence in giving them. A friend of mine once asked a Jesuit theologian if he knew when the wafer of the Sacrament ceased to be the body of Christ. He scarcely meant the question seriously, but the answer came pat—"When it enters the great intestine."

—A. Victor Murray in *Education into Religion* (Harper)

Incident at the Refugee Station

By LUCILLE SCHMIDT

The old man was plainly looking for someone when he came into the shelter but he got unexpected aid in his search

THE REFUGEE STATION crouched in the llow, each blast of the winter pressing deeper between the hills. Darkness apped protecting fingers around it. Inside, the station workers prepared the fresh flock of refugees which the ght always brought. They cooked a aming bowl of gruel made of cheap getables and suet, and set out cracked wls and bent spoons for the hungry velers to use. The station, just across border from the eastern zone in Gerıny, served those who had crossed over o freedom "black"—without the perssion of the government.

Some of them, reaching Nuernberg, uld be able to present valid reasons having left their homes and would allowed by the authorities to stay and ke a new life in the west. Most, hower, would not be able to satisfy the quirements and would be sent back, o terror and hopelessness. But for this ght, at least, they were safe. The senion was so new that it left no room consideration of trifles like the rude nishings and greasy food.

IN ONE CORNER of the long room, the ut, motherly clothes distributor was king to a shriveled old woman in a eadbare black coat. Her voice was soft d comforting.

"I have received word from our station

in Eisfeld that he has passed there. We can expect him at any time here in Rodach."

"But if he is stopped at the border . . ."

"That is always a possibility. If he is, we will change our plans. But now you must rest. When he comes, I signal you to speak to him."

The refugees in the room were beginning to eat. With the comfort of warmth in their stomachs came a desire to talk to others, to compare their different means of escape. Several groups formed, conversations started, and soon a pleasant buzz filled the room. In one corner, a young mother had made a pitiful attempt to gain privacy for her two children by pulling a few chairs into a semicircle around them. Then she helped the older child eat his gruel and curl up in a blanket on the floor.

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s. Schmidt is the wife of Dr. John midt, who recently spent several years Europe directing refugee work for the theran World Federation.

An old man entered the station, his face red from the biting wind, a heavy jacket sagging from his shoulders. His eyes darted apprehensively around the room, from one group to another, searching each face, not moving until he was sure there was no danger. Behind him lay untold miles of tramping across windswept fields, through woods where a careless step might throw him into a barbed-wire barrier or sound an alarm, always with the threat of being caught, always with the terror in his heart, always one step ahead of the Communists.

That is now past . . . I can forget . . . here is food . . . warmth . . . safety. Tomorrow I search . . . tonight I must rest . . . Gott sei dank . . .

He shuffled across the room to the table. On the way he stopped at several little groups to peer anxiously into faces. Unsatisfied, he went on. The worker at the table dished out a bowl of the thin soup and handed it to the old man. He murmured his thanks and then stood there for a few moments looking at the greasy mixture, holding the bowl loosely in those old hands with their wrinkled skin.

Fat over all the top . . . Maria's soup never had fat . . . and the smell . . . fuerchbar . . . but nice and warm. Maria's soup—nein, nein, nicht denken . . . must get used to it . . .

As he ate, his eyes went from one face to another, unceasingly searching. When he finished eating, he bowed his head in prayer over the empty bowl. Looking up again, he saw before him the clothes distributor holding out a new jacket, a pair of trousers, a cap with earflaps, and mittens.

"Here, mein Herr. The clothes from America are come today in a box. These things will perhaps fit you. In that little room is a place to change, and the old ones please bring to me."

"Dear Frau, it is too kind from yo I know nothing to say. These of mir are *very* ragged. Many, many thank So very, very kind . . ." Tears blindc him as he rose and stumbled toward th other room to change.

The shriveled little woman in blac took the chance to hurry over.

"I may speak when he comes bac ja? Then is good for me to tell him' Her face was alive with expectancy.

"Ja, when he comes back. Have ca to do it gently. We don't want hi shocked."

The room was quiet. The refuge began to find places to sleep—th curled up in exhausted heaps on t floor, on chairs, any place. The you mother in the corner, having long fc gotten the proprieties of civilization, u buttoned her shabby blouse and beg to nurse her baby. She looked arou at the other groups and then back to h own children, the deep lines of wearin in her face softening to tenderness.

The old man came back into the roc wearing his new clothes. A new lift his shoulders and a new glow in his ey told his thankfulness. He laid a pile his old clothes on the distributor's de then turned. The old woman in bla stepped up and spoke to him.

"Excuse me, Herr Oberbuergermeist Rainer."

Oberbuergermeister . . . Lord May . . . how long since I've heard that tit

"Yes?"

"I must talk with you, sir. We ha been waiting for a long time for you come here. Your wife left your hor many weeks before you, yes?"

"Yes, she did. We thought it w best she should be away before the situ tion became too dangerous. Why do y ask? Where is she? Is she well?"

"YOUR WIFE CAME to us two weeks go and has stayed with me since then. We could not contact you before you crossed the border."

"But are you sure she is my wife? How can I know?"

"We have her papers—here, look. And this photograph I brought to show you. That is right, isn't it?"

"Gott sei dank! This is Maria! But so thin . . . meine Frau . . ."

"She was lost and our lights were seen. But you must prepare yourself before you see her."

"Prepare myself? Is she not well?"

"SHE HAD A HARD TIME crossing the border. Several times she was almost caught. She is very nervous and she worries much over you. She is now better but we are careful that she is not excited. Do you want to go now or will you wait until morning?"

"It is only important that I get to her quickly. She will feel safer when I am there. How far is it to your home?"

"With quick walking, two hours. But you are tired . . ."

"Not so tired that I cannot hurry to my wife. I know that I can never thank you enough. First you cared for my wife and now you have found me. Truly the spirit of Christ is in you."

"The thanks are in your eyes. Now let us hurry."

THE TWO WALKED to the clothes distributor's desk before they left. She smiled joyfully up at them.

"A good trip. I am glad, Herr Oberbuergermeister, that you have come. God go with you."

"Thank you, thank you. Many thanks for your help."

The door opened again into the night. The cold wind reached grasping fingers into the room, then withdrew in frustration as the door closed. A new moon was in the sky. The horns curved upward, good for making wishes . . .

EVERY DAY, FROM ONE END of the earth to the other, the Lord's Prayer is read or prayed in more than eleven hundred languages by Christians of every denomination.

—MARC BOEGNER in *The Prayer of the Universal Church* (Abingdon)

AS LONG AS A MAN communes with his own heart, he need have no fear. But when a man communes with time, it is different. Because then he is no longer himself, and because those who run faster get ahead of him. But nobody gets ahead of him who writes a psalm or a children's song. They are outside time. Time cannot harm them.

—ERNST WIECHERT in *Missa Sine Nomine* (Nevill)

LOVE REUNITES that which is self-centered and individual. The power of love is not something which is added to an otherwise finished process, but life has love in itself as one of its constitutive elements.

—PAUL TILLICH in *Love, Power, and Justice* (Oxford)

You Can Learn to Be Charming

By LEONA MEALS

In family relationships a pleasant spirit is importar
Here's one woman's formula for successful living at hon

TO BECOME A TRULY charming person was always my deep and sincere wish. It was easy to act pleasant in company, as a hostess or friend. But I felt that my home was the place where charm needed to be dispensed in generous doses, to give my children pleasant surroundings and a good foundation on which to anchor their lives.

My conduct toward my husband and children never satisfied me. The family always seemed to be rushing around, trying to keep one step ahead of neighbors, bills and time. Small wonder that nerves became frayed and voices sharp, even in speaking to those we love dearly.

In the morning, refreshed and rested, it was possible to be patient and understanding. By late afternoon and evening mole-hill annoyances had attained mountainous proportions. The lilting cadence of my morning voice turned to harsh commands by nightfall. My attitude was doubly dangerous because it was reflected in the disposition of the rest of the family.

BUT NOW I'M ON THE VERGE of becoming a charming wife and mother. Here's the formula I'm employing to achieve my aim.

I was just beginning to think that charming women are born, not made, when I attended a PTA function in the home of Mrs. Brown. Though I had known her for a few months, I had not been in her home previously. My impression was that she was a well-balanced woman, always quietly spoken, poised and equally gracious to everyone. The qualities reflected themselves in her tw little girls who played with my childre Mrs. Brown was the epitome of the ki of person I was trying to become.

When I entered Mrs. Brown's bedroo to remove my hat, my eyes strayed to Bible passage, written on an index ca and propped against her bedside lamp.

"These six things doth the Lord ha yea, even are an abomination unto hi A proud look, a lying tongue and ha that shed innocent blood, A heart th deviseth wicked imaginations, feet th be swift in running to mischief, A fa witness that speaketh lies, and he th soweth discord among brethren."

I WAS RE-READING it slowly, when M Brown came into the room. I comment on the wisdom of the words.

"I find that by keeping them in sig I absorb some wisdom," answered hostess.

"But surely a person as charming you does not need a reminder," I blurt

"Everybody needs reminders with day's living pace—especially in the hon where we are most apt to let up on social graces," was her calm reply.

THAT NIGHT I thanked God for sho ing me the way. I never doubted tha was his guidance that led me to disco the secret of Mrs. Brown's charm.

I not only used her plan, but I larged and perfected it to suit my spe needs. I started out with the same Bi

erse I had read at her house. I tacked up over my kitchen sink, level with my es, where it met my gaze squarely and allengingly during a major portion of e day.

Mrs. Brown's theory has worked out well and so painlessly, that I have anched out considerably. My kitchen is become a regular classroom, where sciplinary measures are dispensed and ligently absorbed. From time to time change the index card above the sink, cause I come across a suitable paraaph, scripture verse or poem, packed ll of wisdom to set the pattern for eryday living.

ALL THE TIME I was looking for a mplex, magic formula when the anr was within easy reach, in the pages my Bible. It is full of humble wisdom, namic in its simplicity.

"Train up a child in the way he should : and when he is old, he will not depart om it" . . . "He that is slow to anger is better than the mighty" . . . "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" . . . "I can do all things through Christ which strengtheneth me."

MY SYSTEM has had some unforeseen results. Originally it was meant to serve me alone as a constant reminder of the kind of person I was trying to become. However the plan worked on my husband, as well as myself. Each time he drew a drink of water, he stood there contemplating and unconsciously absorbing the message I had intended only for myself. We both became more tolerant and understanding of the children as well as of one another.

I have not forgotten to thank God for helping me to discover this simple method of creating a happy home. I have come to believe that charm is like a flower. It needs careful tending and nourishing to grow and bloom. Like a delicate hothouse plant, charm can be cultivated.

hare Your Day With God

RUTH W. ROWE

One Sunday morning when everything seemed to go wrong she learned the secret of finding a new outlook on life

THE POTATOES were in the pan, the at was in the oven and I was "cooking" as I slammed out the door leaving breakfast dishes in the sink, the urch offering boxes scattered across table, and a very untidy kitchen beid. A glance at my watch confirmed t we were to be late to church another nday. And so started a worse-than-ial Sunday morning.

I complained all the way to church that we were always late no matter where we went. We always had to leave the house in an uproar. It was no fun to come home and have to put things to rights.

Two hours of church participation changed my harried, tense attitude. Upon entering my home again that feeling had been replaced by a tolerance to distrac-

tions, and a general feeling of well-being. So come along to church with me and see what brought about this complete change of outlook on life—a change that I was not aware was even taking place.

IF YOU WANT to be your best self anywhere, it is at church. We met some friends at the church door. I spoke to them and smiled. And as I smiled, I'm ashamed to say that my face felt funny. It was then I realized that I had not smiled all morning.

Then down into the Sunday school room, to teach my class of three-year-olds. Even at that age we can "teach." We believe that a pleasant, easy manner helps in teaching. So when you remove that block about to be hurled from a small fist, you smile and suggest quietly that blocks make nice garages and start him building one.

It's an active half-hour but each child has a winsomeness and I enjoy every minute of it . . . especially the singing. They are not afraid of being off pitch, or of not carrying the right tune. Sometimes we are heard at the wrong times upstairs but we still encourage them all to sing out joyously.

After Sunday school, we rejoined the rest of the family, picked up our bulletins and went quietly into the church. We sit over at the side. With a five-year-old who occasionally needs reprimand, we do not like to sit squarely in the congregation's eye. While the organist played the prelude, I spent a few quiet moments meditating on the figure in the stained glass window at the back of the altar. It is a large representation of Christ with arms uplifted as in blessing.

WHEN THE SERVICE began we became part of the congregation, singing, listening, praying and speaking under the influence of that beautiful window which seems to radiate such peace. As the pos lude was being softly played, we aske God's forgiveness because we started th day so contrary to our best selves. The out to greet the pastor and many friend and to start on our homeward way.

But home was not the overwhelmin untidy mess that it formerly seemed be. I picked up a few things and tuck them away, stacked up the dishes a set the table while dinner finished. Sin it was Sunday, we ate in the dining roo Our dining room is located about 20 f and two corners from the cooking ar So except on Sundays and special oc sions, it is not used too much. On a r Sunday when I feel it is much easier set the table in the kitchen, my sm daughter registers her disapproval. day it did not seem to be an effort. enjoyed setting a nice table for the fam to share.

SO LIKE Connie in *Five Make a Fam* I am beginning to realize that life much more serene and consequen more worthwhile if you keep in to with God throughout the day. We h not had a bad Sunday morning like t one since and not many weekdays eit If at the close of day, I sigh and feel t it was hectic, I know that my thoug have not included God enough on t day. Since I discovered how much m ing worship and meditation changed outlook on life that Sunday, I find good thing to practice every day.

KEEP FLEXIBLE

I WAS WAITING for Dan after church en Eloise Clinefoos nabbed me. onnie, dear, I wonder whether I could ke a suggestion? About the ushering, u know."

" 'Fraid you have the wrong member the family for that. Dan's head of that partment, not I. How is Weesie?"

'She's fine. Doing such wonderful rk in school, too. Sometimes it almost ghtens me to have her so bright. But out the ushering. It's nice of you to so modest, but you know and I know l everyone knows that Dan relies a lot your help and suggestions and—"

'Then everyone knows more than I " I opened my eyes wide. "We each ve our jobs to do in the church, but ther of us tries to do the other's."

'OH, CONNIE, don't be so silly. That nds well, but every wife knows her band needs advice. I'm sure Dan ds yours."

'Needs her what?" Dan came up be- e me, cupping my elbow in his hand l steering me gently in the other direc- n. "If you mean her cooking, why this moment you are absolutely and rely right. I'm famished. Say, that a swell dinner your committee put for the brotherhood the other night, ise. You can do that again sometime none of us will kick."

'Now, Dan Melton, you wait one more ute. I'm sure you won't starve in the gth of time it takes for me to tell you ." She laid her hand on his coat ve, coquettishly to be sure, but he'd have had to yank to get away from her and she knew he wasn't rude enough for that. "That baby nearly drove me mad with its crying this morning. I couldn't hear the scripture. I couldn't make sense out of the sermon. All I could hear was, 'Yah, yah, yah!' Now, why don't your ushers speak up when they see someone coming in with a young baby and tell them that we have a nursery downstairs for young children?"

"And suppose the people say, 'Thank you, we'll look after him?' The men can't very well snatch the child from his parents' arms." Dan looked deeply shocked. "Think how that would look in all the papers! Church usher sued by irate parents for baby snatching. What a headline that would make!"

"Well, I think something should be done! Why not speak to them again if the baby starts to fuss?"

"And insult them so they never come again?"

"But think of all the others who might not come again because they got nothing out of the service! If it were not my church, I'm not sure I'd come back again after a performance like this morning!"

I WAS INCLINED to agree with her. The sermon had been quite an ordeal. But even if she was 100 per cent right there was slight chance of Dan giving her an inch.

"Tell you what, El," he said, using the name he knows she hates and the tone of kidding that comes pretty close to insolence, "why not put it in writing for

our committee to discuss? Why," and he tipped her chin up with a teasing finger, "we might even make you an honorary vice president in charge of crying babies."

Knowing Eloise's temper, I held my breath, but to my relief she laughed. "O.K., Dan, I'll go through proper channels if you like. But don't think it is none of my business, because whatever disturbs the service is the business of the whole congregation."

"Of course, it is," he agreed. I could tell he was anxious not to carry the matter further. "How's Weesie?"

"Now, Dan, don't get me started on that wonderful child of mine. I was just telling Connie—"

"Well, that's great. Ours are waiting in the car. See you soon."

I could spot the car farther down the block. We walked briskly toward it. "Don't you think she really had a point?" I asked. "That noise this morning was awful."

"NOBODY LIKED IT any better than she did. But we can't start putting people out of the church. It doesn't happen often. When it does it's usually because the parents are strange or don't know what to do. Making them feel uncomfortable won't help anything. Most of the fellows do manage to steer them downstairs or suggest a seat near the door where they can leave when they want. It just happens they got past us today. But it doesn't help to insult anyone."

We had reached the car and I immediately took inventory. Karen was curled in the back seat reading her Sunday school paper. Pete was in the driver's seat, energetically maneuvering through imaginary traffic. "Look out, truck, who do you think you're crowding?" Susie, carried away by the make-believe, leaned out the other window snarling, "Move over, you big stiff!" to the startled irritation of a dignified woman crossing in th middle of the block.

"Susie!" Karen looked up just in tim to catch the woman's expression. "Sh thought you were talking to her!"

"Yes," Dan admonished, "when yo make remarks like that you'd better s who's within earshot or you may end u full of buckshot. Move over, Pete. I drive if you don't mind."

I CLIMBED IN beside Karen who w both annoyed and embarrassed by the i cident. "Those kids and their silly gam Why can't they be civilized for ten mi utes at a stretch? Why can't they read book or play tick-tack-toe or somethin They have to pretend, pretend, eve minute. I wish they'd grow up a littl

"It is a bit hard on the rest of us," agreed, "but don't give up hope. They be quite civilized. And by that time they be very conservative and be horrified your wearing kilts or whatever your group is doing. You'll get back at them

"Mother! I wouldn't be caught de in kilts!"

"Of course, not!" I laughed witho pressing my point. No use telling things she'd not believe for some tim There seems to be a time for everyth —pretend games, being "civilize shocking your parents, even crying at top of your lungs in church when y feel like it. The thing is for a parent keep flexible, so that no one stage throw him.

I'm sure I didn't say a word of this li soliloquy out loud. Whenever I unea such dazzling gems of mature philosop especially when the children are pres I usually keep them to myself. But uncanny the way Dan can read thoughts sometimes.

He did this time. He caught my in the mirror and grinned. He sa "You're absolutely and entirely right!

NOW THE BIBLE

SERIES OF COMPARISONS OF HE KING JAMES AND REVISED ANDARD BIBLE TRANSLATIONS

RALPH D. HEIM

THIS IS A SECOND ANSWER to the ques-n, "Was it worth the trouble?" The swer is *yes* for educational purposes d also for use in worship.

The revisers declared from the begin-ng that the Revised Standard Version s "intended for use in public and pri-te worship." This purpose clearly de-mined their decisions more than their ncern for its employment in education hough the latter use is greater.

Does the version meet devotional re-irements? That question has been de-ed favorably by many people and urches. It is agitating others.

WHAT KIND of Bible is needed for use worship?

Some would say, the one that arouses deepest sense of reverence. They uld be willing, perhaps, to sacrifice aningfulness and force for the sake of utiful language if this would inspire re reverence.

Others want the worship experience be real and complete, an actual and aningful meeting of man with God l an effectual meeting that has an ermath in more abundant Christian ng. The RSV will certainly serve this er purpose more adequately than the ng James Version. This is true in both vate and public worship, even in the pest experiences of it.

The Lord's Supper is a sacrament, istians say. Lutherans hold to the trine of the "real presence" in Holy mmunion. Communion with this Pres-

(King James Version)

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

(Revised Standard Version)

Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

(Matthew 26:26-29)

ence is to be experienced in an intimate way within the communicant's heart. Less important, but not insignificant, the coming to the altar is to be a heart-warming moment of fellowship among the members of the church. In either case, unless the Christian does commune really, the sacrament has not been a means of grace for him and the Holy Spirit has not accomplished God's intention.

The RSV includes a bit that should open the way a little more fully for real communion on the part of both individuals and groups. People by the millions have puzzled for centuries over the words, "Drink ye all of it." Now the expression is not only crystal clear; it is also put in a way that emphasizes the communion ideal—"Drink of it, all of you."

Personal Problem Clinic

Parents must grow

QUESTION: Janet is fifteen and she thinks she's big. She doesn't want to go to Sunday school any more. Eddie is thirteen and he's beginning to act as if he never knew me. At one time it was a great satisfaction to cuddle, love, and care for the children. Now they act as if they had no need of their mother or me. I'd like to do more for them and to have their confidence, but they don't seem to want my attention any longer. It worries me for I don't feel they are old enough or mature enough to go it alone.

Why do kids get such big ideas so soon?

REPLY: Boys and girls do grow up. Their ideas and feelings about what parents ought to be and do change, and their needs change. Your children are going through the natural process of "getting big," but you as their father seem not to be changing or growing. It is necessary that parents grow in attitudes and understanding as do their offspring. You can't deal with teen-agers as you did with little children—they aren't little any longer. They are reaching out for adult conceptions and for the kind of attention which grownups desire.

It appears that you want to keep your children psychological captives, but they don't want such a status. They desire to be increasingly free and to take on more and more of an adult outlook.

Adolescents want good fellowship with parents and they are generally ready to accept help of the right sort, tactfully offered. But they don't welcome any brand of "babying." They need an increasing amount of freedom in order to advance in the direction of maturity. You see, parents must grow too. If children change and parents stand still, unadapted to changed and changing conditions, there is bound to develop a certain amount of friction. That shouldn't be—it doesn't need to occur. It does not indicate that youth do not need or want help, or that parents should ignore them. It means th fellowship, counseling and guidance mu be on the level of maturity.

Boy victim

QUESTION: Paul is a fine little fellow just four. But his mother is trying to ma a girl out of him. Her daughter, two ye older, died shortly before Paul was bo Of course, she feels that she lost a gr deal, and she did. But it seems that she trying to make up for it by dressing the b in fancy suits, as much as possible like little girl's clothing. I have never talk to her about it, though she is my sister. don't know whether Paul feels what is h pening, but people are talking about it. sister also treats Paul as if he were a and encourages him in girlish games.

REPLY: Parents need to be realistic, this mother is operating in an imagin world of her own creation. While b and girls have many traits and susc tibilities in common, there are also m differences which have to be recogniz It is true also that many of the so-ca girlish ways, likes, and practices are inherent and peculiar to the sex, but h been acquired. That is true of boys a But the fact is that society has establis certain patterns for boys and others girls—a basically sound arrangemen and it is the part of wisdom not to ign them. At the same time a considera degree of independence is desirable.

Indulgence of a parent's feelings yearnings to the disadvantage of a c is unfair. It is rather natural for a mo to delight in "dolling up" a little girl, haps to be disappointed if she has all b and to try for some compensation "making a girl out of a boy." She deserve compensation of a legitimate k but it should be confined to reason limits, or someone is going to get hu and it won't be the mother.

—EARL S. RUDISI

Explaining Kierkegaard

Soren Kierkegaard. By Johannes Hohlenberg. Pantheon Books. 321 pages. $5.

This biography of Kierkegaard is a notable contribution to the growing body of Kierkegaard literature. The author is a native of Copenhagen, and the direct descendant of a ntemporary of Kierkegaard. Heretofore the only full-length biographies of Kierkegaard English have been those by Walter Lowrie, in a longer and shorter form. This book l supplement and in great part correct the impressions left by Lowrie's work.

The author proceeds in a unique way. He convinced that neither heredity nor enonment can explain any personality, much s that of a genius. Every man makes use his native endowment and shapes his enonment in free decision. In addition there divine governance. The whole is somees like a play planned by the author beehand. This is particularly true of Kierkerd. He felt himself a divinely chosen rective and he acted accordingly and so not only found things ready to hand to t his needs but he also helped shape them his ends.

So, instead of beginning with the story his ancestry and birth, Hohlenberg bes with the publication of Kierkegaard's t book, the *Either-Or,* and explains his thod of indirect communication in the of pseudonyms. Immediately we see rkegaard's intention and his method: to inguish the spheres of existence and to so in such a way that people must actually t in them, if they are to know what y are all about.

SK's final intention then was in this way make clear to a generation which no ger knew it what it means to become be a Christian. Then Hohlenberg can back and show how SK made use of all incidents of his life to carry out this ective and how everything contributed videntially to this end. The relation to father, to Bishop Mynster, to Hegel, to gine Olsen, to the Corsair, to Magister er, to the established church—all these put into new perspective. Especially ificant in his development is SG's relation Magister Adler. Since the *Big Book ut Adler* is not available in English this f added significance.

The author shows a profound and sympathetic understanding of SK, which is far from mere adulation and does not make of him the kind of "follower" whom SK so much dreaded. The book ends with a startling statement of SK's relevance as the prophet of our day: "The fight he fought was not so much the fight against the storm he saw approaching, but against those who would not take cognizance of it . . . But we who have the storm upon us, we understand what he meant, and know that he saw aright. We who have lived through a development which began in SK's time, and can survey the inevitability of it, and the results flowing from it; results that have led us from an abstract and theoretic materialism to the complete contempt for human nature and human worth which now prevails in the world; we understand what SK meant when he perceived, behind the lukewarmness and falsifying of Christianity which he upbraided in his day, a far greater and more all-embracing catastrophe."

Mr. Croxall deserves commendation for a fine translation and for the painstaking task of identifying most of the quotations in the English translations. The publishers deserve credit for an appealing volume with interesting illustrations from SK's own day.

MARTIN J. HEINECKEN

Philadelphia Seminary

Sermons in Stories

When Stones Hurt Your Feet. By Karl A. Rest. Muhlenberg Press. 104 pages. $1.50.

For pastors, church-school teachers, and others who work with youth this book has definitive value in the presentation of scriptural texts and themes in sermonette form.

The author, the Rev. Karl A. Rest, belies his name in these sermonettes, which appeal for action as well as belief, doing as well as thought of doing, and putting into practice that which is often only precept.

Each of these brief messages has the impact of an object talk without a tangible object being used. They tie in a practical application of a specific verse of scripture with such themes as love, freedom, meekness, perseverence, tolerance, and service to one's fellowman. Not only does each message have a clever title, but it fully lives up to its advance billing. Some of the titles, in addition to the book title itself, are "God Is Not Dead," "It's Fun to Help," "Sticking to Your Guns," "The High Price of Money." Biographical illustrations, profusely used from the lives of yesterday and today, are modern in their application.

This little book is likely to be popular and may stimulate many a pastor and other youth workers to devise similar sermonettes, styled on these experience-tested talks to young people. GEORGE E. BOWERSOX, JR.

Salisbury, Pa.

Questions About Old People

How to Help Older People. By Julietta K. Arthur. Lippincott. 500 pages. $4.95.

Pastors and church workers are called upon to answer many questions raised by older people or about them. Mrs. Arthur went searching for answers to such questions.

The book is a resource for information and data about older people. There are 100 pages in a section entitled "Useful sources of information for special problems." This will be of value to one who wants to give factual answers to questions.

Philadelphia FRANCIS SHEARER

Authentic Christianity

Christ in the Haunted Wood. By W. Norman Pittinger. Seabury Press. 180 pages. $2.75.

Taking some lines from W. H. Auden, the author pictures modern man's predicament as ". . . lost in a haunted wood, children afraid of the night, who have never been happy or good."

Toward this present dilemma he poin the Christian gospel "in its vivid proclam tion of God's way with men," and propos to "show something of Christ's ability make possible for any man, anywhere, a lif delivered from "the ghosts of futility, a surdity, senselessness and impotence."

"To man in his need, God comes with l deed." This is the Christian gospel whi Dr. Pittinger sets forth as the answer: t gospel of God's saving action in Chri Authentic Christianity!

He goes on to show how faith in t Christian gospel is to be translated into l situations. The "theory of the Christ moral life" must be applied for the solv of particular problems; in the making specific decisions. How shall the Christ live in a non-Christian world? The last the book's eleven chapters offers so thought-provoking points on this questi

Washington, Pa. REGINALD E. DOZE

Resources for Great Living

Making Sense Out of Life. By Charles D Kean. Westminster. 156 pages. $2.50.

The author has really taken the title his book seriously and he presents his m terial with the stated end in view. Star with the premise that man's basic urges for security, status, and achievement, notes that all religions try to provide th devotees with solutions for these drive

Christianity as *a* religion is, at the sa time, *the* religion, for it ministers to ac needs with vital intensity and also is co prehensive in its scope by dealing with past, present, and future. With an enlighi ing interpretation of traditional Chris terminology, the author shows how te such as guilt, death, cross, resurrection, cension, Pentecost, have direct reference everyday affairs and how they serve as ch nels of divine power when recognized their proper setting.

This is not a flashy "How to" book. it is a fresh, sound, understanding prese tion of man's basic needs and his sourc help and strength.

WILLIAM VAN HORN DAVI

Harrisburg, Pa.

OVERSEAS

hurch in Changed World eeds New Kind of Ministry

DENMARK: Copenhagen. Sept. 15.—WILL e church adapt itself to a changed world? iis problem now confronts the people of enmark. A positive answer will by necesy strongly advocate new methods for the urch's ministry.

In the last hundred years many groups of ople have become alienated from the urch. People see great changes in the ode of living. Some claim that many pres-t-day sinners are corporations and co-eratives. The church's message and mis-n are no longer for individuals only, but o for collectivist groups. Thinkers ques-n whether pastors understand the work-gman's world and know how to reach n with divine truth.

Workers enter the hostile territory of the lustrial system like sheep without a shep-rd. Instead of going with them, the urch expects them to come to it. Com-nists are capitalizing on the situation and ing over the role of the "shepherd."

Persons who question the church's role this situation see a solution. A new entation of the church's effort of respon-le church-related lay movements should made. Christians should become active mbers of political parties. They should n assume leadership in labor unions. dies of social ethics should be made. d's Word must be translated into the sent vernacular of the average man.

MANY PEOPLE BELIEVE they can be Chris-n without being active church members. ny also believe that baptism is all that's essary for Christians. These beliefs were wn in results of a survey conducted by Randers parish to examine attitudes to-d the church.

The survey revealed that many people nd services only on festival days. Rea-s for this, given by people who once at-ded regularly, were illness, duties at ne, bitterness over hardship, and disappointment in worship services. Many of those surveyed believe the church could be of great service to home and society if it were geared to meet this duty.

SEVERAL RELIGIOUS anniversaries are being observed this year. King Frederick received an invitation from the Lutheran Church of India to visit, or at least be represented, at the anniversary of the beginning of mission work there. King Frederick IV, 250 years ago, started the first Protestant mission in Tranquebar.

Festive services including a pageant and a convention of 2,200 church council members are planned in celebrating the 400th anniversary of the Aalborg bishopric this fall.

The 400th anniversary of the death of Christiern Pedersen, who translated the Bible into Danish, is also being observed. "Christian III's Bible" is still cherished as the work of a devout and capable translator.

TELEVISED CHURCH SERVICES are hoped for the future by churchmen who are studying means of U.S. presentation to determine the secret of its success as a means of evangelism. Danish TV officials rate church services as "specials" which do not interest home viewers and keep TV communication for the church closed.

A new church radio program, "Churchly Magazine," is popular with home listeners. Presented on the program are biographies of leading churchmen, the church at work, forums on current problems, and historic events. A recent forum considered the question "Why are there so many suicides in May?"

SUMMER CAMP programs are popular in Denmark for promotional purposes. Several were sponsored by the Mission Society with missionaries as speakers. Young people also had the opportunity of attending an ecumenical camp in Agape in northern Italy.

IN BRIEF—Theological studies in this country may become shortened and more specialized in the near future. Present requirements call for ten semesters. Specialization is being seriously considered due to present social conditions.

—CHRISTIAN PRESS BUREAU

CAMPUS

NEWS OF ULCA COLLEGES

If ULCA colleges are loudly appealing for more and larger buildings, there's a go reason. Fall enrollments are large. Almost every one of the 13 report substantial increas

Hartwick College leads the pack with a 19 per cent rise over 1953's registration. Th College follows a close second with 15 per cent; Newberry College is a hair's breadth behi with 14.3 per cent.

Gettysburg reported 1,201 last fall, "more than 1,200" this fall. Midland and Muhlenberg announce 11 and 7 per cent increases respectively.

Carthage College started the fall term with 376 students and six new faculty members. Because of increased enrollment a new dormitory housing 17 male students was opened. Newly sanded floors in Old Main, an office for the dean of the college, new carpeting and fresh paint are some of the improvements completed during the summer.

President Harold H. Lentz welcomed the student body, saying, "Bring to . . . school life a willingness to learn, a desire to increase in faith, and a friendliness toward all, and you will profit much."

Gettysburg College, oldest Lutheran college in America, held its 123rd opening exercises Sept. 16 in Christ Chapel, completed and dedicated one year ago.

More than 1,200 students registered for the fall term. Among that group are 400 freshmen and transfer students.

Hartwick College opened Sept. 21 with 410 enrolled, including 165 freshmen and transfer students, the largest new student group in seven years. In the opening convocation service the new chapel organ was used for the first time.

Another rare book has been added to Midland's Library of Biblical Literature. The 600-book collection was started ten years ago by George H. Hartman, former teacher, who felt that Midland students should have the best reference material for Bible study.

Many widely known churchmen have written Prof. Herman Gimmestad, chairman of the library committee, expressing enthusiasm for the project. Among them are I Roland H. Bainton, author of the Luth biography *Here I Stand;* Dr. Nathan Pusey, president of Harvard; and Dr. Frar lin Clark Fry, president of the ULCA.

The new book is a rare edition of a th logical work by Martin Luther, gift of F. W. Kuhlmann of Long Beach, Ca The 407-year-old leather-bound work wh survived a Nebraska tornado in 1899, given in memory of his father, the R J. F. Kuhlmann, pioneer Nebraska Luthe pastor.

Entitled "An Explanation of the Epis and Gospels for the Sundays and Chief I tivals of the Church Year," the book is p ticularly valuable since it was printed Hans Lufft in Wittenberg.

Gifts of $1,000 each from the estate the late Dr. W. T. Kahse, former pasto Holy Trinity Church, Sidney, went to M land College and Central Seminary.

Muhlenberg College's $1,500,000 peal, opened in December, reached $618,000 mark in subscriptions by July The fund when completed next Decem will pay off the current debt, help to es lish co-education, and retire the coll bonded indebtedness.

College-sponsored adult education ning classes started Sept. 20, offering courses for undergraduate college cred on a non-credit basis.

Newberry College enrolled 407 dents Sept. 22, a 14.3 per cent increase last year. Lutherans top the list of nominations with 155; Baptists are run up, with 104. Registrar James C. Ab reports a 25 per cent increase in the nu of women enrolled.

The Board of Trustees Aug. 27 authord construction of a $225,000 dormitory house 150 students. The $10,000 surplus the college treasury at the end of the al year will be used for campus renovans.

Roanoke College heard Dr. William R. ker, '27 alumnus, now executive secrey of the Modern Language Association America, at the convocation Sept. 17 ening the 113th academic year. Fifty ior students from the past year were ognized.

Susquehanna University welcomed the ntennial Class to the campus Sept. 15. ese students will graduate in 1958 when university celebrates its first hundred rs of existence. After five days of ntation they listened to Dean Malcolm sser of Bucknell University deliver the vocation address.

An arrangement with the University of nsylvania establishes a joint five-year riculum whereby a student can earn two rees—a B.A. from Susquehanna and a . in engineering from Penn.

Thiel College announces a 15 per cent ease in enrollment over last fall term a freshmen class of 185. Students from states and six foreign countries make up 435-member student body.

ormal opening of Thiel's 85th year was l Sept. 16. Eleven new faculty members e on hand for classes.

Wittenberg College conferred the hony degree of doctor of humane letters n Bishop Eivind Berggrav of the Church Norway at a convocation Sept. 29. Earlier day the cornerstone of the new chapelary was laid.

Students Give $33,000

Almost 600 Lutheran students from all the nation met at National Music Camp Interlochen, Mich., Aug. 28-Sept. 3 re fanning out to their own campuses. annual camp is called "ashram," an an word meaning "corporate spiritual t."

Dr. George Aus, professor at Luther Theological Seminary, St. Paul, Minn., led the campers in Bible study and instructed student leaders. Evening addresses on the theme "Christus Victor" were given by Dr. George Forell, Lutheran professor at State University of Iowa; Dr. Ruth Wick, executive secretary of the United Student Christian Council; Dr. Stewart Herman, director of Lutheran co-operation in Latin America; and Dr. Fredrik Schiotz, president-elect of the Evangelical Lutheran Church.

Norman Hjelm, re-elected president of the Lutheran Student Association, announced that more than $33,000 was raised for Lutheran Student Action, the fund used for missionary and administrative work. This was the largest amount ever raised. Almost $2,000 of this was given by students of ULCA colleges.

Deaconess Alumnae Meet

Baltimore—The alumnae of the Deaconess School met at Ruxton Sept. 9-12. Thirty-six members attended this triennial program, and considered the question, "How can we strengthen the faith and life of the local congregation?"

New officers of the group are Mrs. Cedric Tilberg, Altoona, Pa., president; Miss Marjorie Uffleman, Baltimore, vice president; Mrs. Esther Emrick, Pottsville, Pa., secretary; Miss Marie Helzer, Hyattsville, Md., treasurer.

Seventy ULCA deaconesses from Canada and the United States met for a ten-day seminar and homecoming at their Baltimore Motherhouse Aug. 25-Sept. 3. For many it was the first view of the new home in Ruxton, Maryland. During this triennial homecoming family affairs, as well as problems and progress of the diaconate, were discussed.

In keeping with the theme of the Toronto convention, "Christ—Our Hope," local pastors conducted daily matins around this topic. The Rev. Carl Folkemer, instructor in the school and pastor of St. John's Church, Linthicum Heights, lectured daily on church doctrine. Bible study hours were led by Miss Erva Moody, returned missionary from Japan.

MISSISSIPPI

Congregation's Influence Covers Wide Territory

By H. A. WOLFF

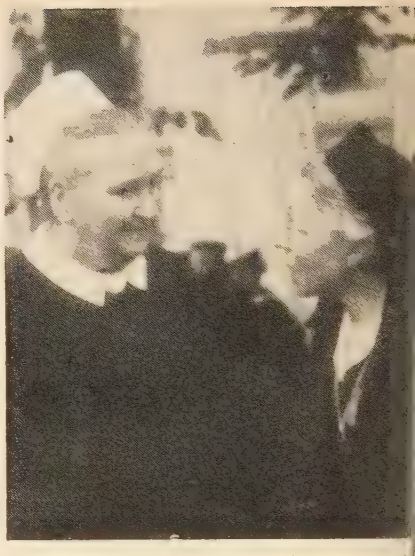
JACKSON—Like a pebble dropped in a pool, making widening ripples, Trinity Church, Jackson, affects the surrounding community. Not only does it serve this capital city of 100,000 population; it attracts to its membership families from 80 to 100 miles away. Some regularly drive more than 60 miles to attend church.

Pastor Wade H. Koons conducts a weekly confirmation class in Jackson. But once a month he drives 65 miles to Durant, where he teaches a class meeting in a Lutheran home.

Recently Pastor Koons was invited to open the second term of Circuit Court in Jackson with the traditional prayer. The invitation came from Judge L. Arnold Pyle.

PREACHING-TEACHING missions bring results. Case in point is Betheden Church, Louisville. This congregation, situated in a U.S. government restricted area, reports the largest number of accessions in many years. Following the mission, an inquiry class attended by 20 people was formed. Final result was the reception of 12 adults and five child members. This was a 22 per cent increase in confirmed membership, reports Pastor C. C. Helmly.

Six other missions were completed in the Mississippi Synod. The Rev. Victor Derrick of First United Church, Memphis, Tenn., conducted a mission at Providence Church, Burns Parish; the Rev. G. S. Derrick of St. John's Church, Melbourne, Ky., at Bethlehem Church, Burns; the Rev. Fulton Counts of Knoxville, Tenn., at Luther Chapel, Burns; the Rev. H. A. Wolff of Starkville-Sturgis Parish, at New Hope Church, Sallis, and his own congregations, Redeemer and Shady Grove; the Rev. Wade H. Koons of Trinity Church, Jackson, at St. John's Church, Melbourne.



Sister Anna Ebert, directing deaconess of Philadelphia Motherhouse, talks with Siste Mohrmann of Berlin at the Diakonia me of International Federation of Deaconess A ciations in Oslo, Norway, June 24-30.

ZEB B. TREXLER, associate director o Lutheran Laymen's Movement, will cor four meetings during the first week in vember at Jackson, Laurel, the Burns pa and a location in the east central part c state. The stewardship committee of sy composed of the Rev. Wade H. Koons, c man; the Rev. Walter U. Brown; F Tullos, treasurer of synod; and Grad Caughman, issued the invitation.

A synodical centennial committee been appointed composed of the Rev. H. Koons, Jackson; Laymen E. A. Du of New Hope Church, Sallis, and V Glenn, St. John's Church, Louisville work with them are other committees: radio and TV, the Rev. W. H. Koons, man; history, the Rev. W. U. Brown, Church, Laurel, chairman; transport the Rev. O. M. Morgan, Burns F chairman; greetings, the Rev. C. C. H secretary of synod and pastor of St. J Betheden Church, Louisville, chairma

VA SCOTIA

nadian Seamen Hold emorial Rite for Victim

By DOUGLAS A. CONRAD

HALIFAX—Coinciding closely with the a Scotia Fisheries Exhibition at Lunen- was the religious service dedicated to memory of William Himmelman. This oing member of St. Matthew's Church, e Bay, lost his life last Nov. 6 when he washed overboard from a trawler.

he Rev. L. G. Bald, pastor of Zion rch, Lunenburg, presided. Choirs from enburg led in the singing, and the Rev. L. Batdorf, pastor of St. Matthew's rch, Rose Bay, preached.

large party of sailors from the Cana- destroyers "Mumac" and "Portage" led the closing procession to Zwicker's rf. Followed by cadets from the Nep- Corps, government and town officials, citizens, they deposited memorial ths on a platform to be carried to sea ne first outgoing vessel.

EMBERS OF Resurrection Church, Hali- broke ground for a $35,000 educational Sept. 19. The Rev. Douglas A. Conrad, r, performed the ground-turning cere- y, assisted by Frank Smeltzer, superin- nt of the church school; Douglas me, youngest boy in the school; and Etta Beck, oldest member of the l. It is hoped the building will be for dedication at the congregation's anniversary celebration in January.

r Savior's congregation, Dartmouth, dedicate its church building Oct. 24. Rev. R. E. Bieber is pastor of this new on.

FIC SOUTHWEST

ors Share Spotlight h National Notables

By H. L. LOGAN

N FRANCISCO—Lutheran pastors shared ational spotlight with notables. The Rev. Carl Segerhammer (AUG) shared the platform as well. He sat next to President Eisenhower when he addressed the American Federation of Labor, and offered the invocation.

At a meeting of the National Federation of Republican Women, the Rev. Karl E. Knisely gave the invocation. President of this group is Mrs. Carroll D. Kearns of Greenville, Pa., ULCA laywoman, graduate of Thiel College and member of the college board.

LAYMEN HAD MORE than a hand in the Luther League convention at Grace Church, Culver City, Colo., over the Labor Day weekend. With the slogan, "Your Time Is HIS Time," the appeal to youth for service in the church came entirely from laymen. They also served as leaders of the discussion groups.

Climax of the convention was Sunday morning service, televised by KTTV. Junior and senior Leaguers of the local congregation conducted the service. Dennis Musselman, president, preached the sermon entitled "Youth Answers." Almost 450 attended the conference.

CHICAGO SEMINARY graduate, Fred G. Ranlett, was ordained by the Pacific Southwest Synod at St. John's Church, Sacramento, and has accepted a call to St. Paul's Church, Sanger. The Rev. H. Paul Romeis, assistant to the president of synod, ordained Mr. Ranlett with the Rev. Milus Bonker preaching and the Rev. Robert Romeis, liturgist.

Trinity Church, Long Beach, had the services of a third minister when the Rev. Gerald Pederson, engaged in graduate study at the University School of Religion, joined the staff on a part-time basis. He will coordinate the Christian education program.

An innovation is the advisory council, composed of former church councilmen, organized to assist the present council.

The Hawaiian Conference will organize a Women's Missionary Society Oct. 27-28. Synodical President Mrs. Clarence Crouser will be present. The Arizona Conference has also organized a WMS.

PACIFIC SOUTHWEST . . .

The Rev. Thomas Allport is starting a trailer ministry on the Island of Lihue in connection with his parish ministry at Lihue Lutheran Church. The Rev. Franklin A. Swanson is organizing a new mission in the Kailua section of Hawaii. The Rev. Glen Balsley has started duplicate services at the Lutheran Church of Honolulu.

AMONG THE CONGREGATIONS: Grace Church, Santa Barbara, recently observed its golden anniversary. St. Mark's Church, Los Angeles, had a month of anniversary services in connection with its 50th year of service. Services were started at North Highland, California, where the Rev. H. Reenstjerna is developing a new mission. Cornerstones were laid at Christ Church, San Diego, and Faith Church, Phoenix, Ariz.

First United Church, San Francisco, has engaged the services of Marion Gercke, who is studying at San Francisco State College after one year at Pacific Seminary. Miss Gercke, active in Luther League and a member of St. Matthew's Church, San Francisco, intends to become a parish worker.

Grace Church, Richmond, is engaging in a community-wide stewardship program. The Council of Churches of Richmond has employed an expert in church finance to assist the Protestant churches in their fall stewardship programs. Grace Church will use the programs and co-operate with other denominations in this venture.

Grace Church, San Jose, has a keen interest in Pacific Seminary. It assisted in the Beasom Hall dedication and recently the Sunday school made a gift of $50 to one of the sons of the congregation enrolled at the seminary.

PENNSYLVANIA

Three Thousand Men Hear About Stewardship

By HENRY W. SNYDER, JR.

ALLENTOWN—Three thousand Lutheran councilmen and pastors of the Pennsylvania Ministerium crowded into the fieldhouse Muhlenberg College, Allentown, for a ste ardship rally Sept. 18. Highlight of t session was a dramatic sketch of Christi action in a local congregation, with sy odical boards and institutions showing h their work assists and multiplies the eff tiveness of the local program. Narrator v the ULC's assistant director of the Depa ment of Press, Radio and Television, Ri ard Sutcliffe.

Headline speakers at the rally were UL President Franklin Clark Fry, Ministeri President Charles Cooper, LUTHERAN Ed G. Elson Ruff, and NLC Director P Empie. Laymen who had "sacrificed" a urday round of golf or a hike with youngsters to attend the rally were alm happy about the threatening weather. M bers of the rally committee were happy rain held off until everybody had enjo the box supper on the outdoor basket courts at the college. On a vote taken Stewardship Secretary Samuel Kidd, crowd overwhelmingly endorsed a sim rally in the future.

THE REV. CLAUDE E. SCHICK, secretar the Pennsylvania Ministerium, was awa the degree of Doctor of Divinity by M lenberg College at the opening exercise its 107th academic year Sept. 20. Ad was given by Dr. Lester Fetter, presi of the Ministerium's Reading Confer and Muhlenberg board member. The de of doctor of letters was conferred on Fr rick K. Miller, president of Lebanon V College.

Pastors and laymen of the Allen Conference attending the fall meetin Jordan Church, Walberts, Sept. 20, v for a great evangelism preaching mi on the conference territory sometim 1955. The vote came as the conclusio an afternoon workshop on evangelism dressed by ULCA Board of Social Mis Secretary E. Dale Click. Earlier, the Arnold Keller, Jr., praised the pro Service Book and Hymnal as an "i ment that will provide a common lan for Lutherans of America."

THE REV. ERNEST FLOTHMEIER, mi

to Liberia, and Dr. Nona Diehl, execu- secretary of the ULC Women's Mis- ıary Society, will be speakers at the con- tion of the Allentown Conference WMS St. John's Church, Allentown, Oct. 21. s Diehl will also lead a discussion on Unified Plan for the Women of the ırch."

Vorkers' conferences for officers, pastors, advisors of Allentown Conference Luther gues were held at three centers the third k of October: Holy Trinity Church, Beth- m, Oct. 17; Grace Church, East Bangor, . 18; and St. James' Church, Allentown, . 20. These evening sessions included seven y groups on several phases of league work, as administration, education, life service, icity, and recreation.

t. John's Church, Emmaus, dedicated its $160,000 Sunday school building Oct. when the sermon will be preached by Airy Seminary President Henry Bagger. present church building was dedicated 30 years ago. St. Paul's Church, Allen- ı, dedicated its renovated Sunday school parish house Sept. 19. Christ Church, mansburg, dedicated a pipe organ Sept. Christ Church, Little Moore, dedicated electric organ Aug. 29. Rosemont rch, Bethlehem, laid the cornerstone of church Sept. 19. St. Peter's Church, over Ave., Allentown, laid the corner- e for a Sunday school addition Aug. 29. . Michael's Church, Allentown, has d to undertake a $100,000 drive to un- rite the erection next spring of a church ol building on Turner St. back of the ch.

rusalem Church, Eastern Salisbury, re- y received a $1,000 gift from one of its en's groups to help underwrite the con- ation's expanding program for youth e community.

IEDENS CHURCH, Friedensville, had a tion Sept. 15 for its newly installed or Ronald F. Mease, a young seminarian is the first full-time pastor the congre- an has had in its more than 100 years istence.

e Women's Auxiliary of Muhlenberg College is sponsoring a concert in the college chapel Nov. 14, with the combined choirs of Trinity Church, Germantown, and Emmanuel Church, Souderton, presenting "Job, Man of God," an original cantata by Catherine Deisher Baxter.

"MUSIC IN THE RURAL CHURCHES" was the theme of a program Aug. 29 in Zeigels Church, Fogelsville parish. Fifty representatives of 14 rural churches participated before an audience of more than 500. Russell Stettler of Allentown was in charge of the program.

Union Church, Neffs, has dedicated a Boy Scout troop lodge on a five-acre wildlife refuge owned by the church. The lodge was built in honor of the 20th anniversary of the troop . . . 208TH BIRTHDAY ANNIVERSARY of General John Peter Muhlenberg was observed by Muhlenberg College alumni of the southern Lehigh area with a dinner meeting in Emmaus, Oct. 1.

IT CAN HAPPEN HERE

It is not only the newcomer to America who has trouble spelling! Those who have been here a long time can be tripped up, too. Somewhere in Pennsylvania this cordial sign greets the traveler, but somebody dropped an "a."

Ministers Hear Editor

By CARL WEBER

PHILADELPHIA—The Ministerial Association met Oct. 4 in the Muhlenberg Building. Dr. G. Elson Ruff, editor of THE LUTHERAN, discussed "What We Can Expect at the ULCA Toronto Convention." The Rev. John A. Parkinson, pastor of Annunciation Church, led in devotions.

Speakers slated for November and December meetings are Dr. O. Frederick Nolde, dean of the Philadelphia Seminary, and Dr. Millard E. Gladfelter, provost of Temple University.

PHILADELPHIA CHURCHES have celebrated numerous occasions and accomplishments. Bethel Church will observe its Bride and Groom service Oct. 24. Pastor Ivan H. Hagedorn distributed his booklet, "They Are After Your Child" . . . Christ Church, Upper Darby, organized a Brotherhood in July and held the first meeting in September. Advent Church observed Family Life Sunday Sept. 19. Peter J. Dexnis is pastor. The Rev. William Coleman on furlough from India spoke at St. John's Church, Clifford E. Hays pastor, on Rally Day, Sept. 26.

St. Paul's Church, Olney, will celebrate its 84th anniversary Nov. 14 with a "Homecoming and Confirmation Reunion Service," announces pastor Martin C. Wisznat. An anniversary banquet Nov. 17 at Casa Conti in Glenside will mark the 15th year of Holy Spirit Church, the Rev. Richard D. Bergman pastor. The mortgage will be burnt at the anniversary service Dec. 26.

Chaplain and Mrs. Wilbur M. Laudenslager have taken up residence near the Lankenau School of Nursing. They will serve the hospital and nurses' home, the Deaconess Motherhouse, and Home for the Aged.

FRAU NOLD, director of a motherhouse in Germany, spoke at Incarnation Church Sept. 16, the Rev. Clarence W. Rhoda pastor . . . Mrs. LeRoy Sohland, parish secretary at St. Paul's Church, Ardmore, the Rev. Donald Doll pastor, has resigned to accept a position in Lower Merion Township . . . Miss Joan Kromer was installed as parish worker at Salem Church Sept. 12, the Rev. James Graefe pastor.

Mr. Garvin Haist has a unique position—f full-time principal of the seven-year-old Ch tian day school conducted by First Eng Church, Los Angeles, Calif. He is also direc of Christian education for the congregat Dr. Albert Schwertz pastor. Mrs. Schwertz principal and teacher before Mr. Haist's arri

ST. MATTHEW'S CHURCH, Springfield, operates with six community churches i weekday church school for all children f the first through the sixth grades. Until t parish education building is comple junior and intermediate Sunday sch classes will meet at the Legion Hall . Tabor Church, the Rev. Ernst Schmidt tor, will open a drive to raise $21,500 a Pastor Friedrich Flothmeier mem pipe organ in recognition of his work Tabor Church, 1916-43.

LEADERSHIP SCHOOLS will be held in following Philadelphia Conference churc Prince of Peace Church, Sept. 22-Oct. Christ Church, Upper Darby, Oct. 13-1 17; Holy Trinity Church, Willow G Oct. 12-Nov. 16; Holy Communion Ch Jan. 11-Feb. 15, 1955.

The Penndel school is meeting at Trinity Church, Wilmington, Del., Sept Oct. 28.

ORONTO REPORT

(*Continued from page 10*)

)ther decisions of the convention, stly from the COS report, provided : the subsidy formerly granted to the ish Education Board by the Board of)lication be ended, with additional nts of about $91,000 annually from ortionment receipts to meet the rd's budget and that a Director of torial Work be named by the board :o-ordinate its editorial program.

lication Board grows

Growth of the church has been ched by growth of its publishing ncy, delegates were told. Planning observe its 100th anniversary in 1955, Board of Publication reported a $3 ion annual operation which employs people and serves the church in ny areas.

'o publication of THE LUTHERAN, edu- onal literature, devotional and general ks is added the increasing task of pro- ng visual aids, church furnishings, uments, vestments, and a host of other erials needed in the life of the congre- ons of the ULCA.

lthough early sessions of the conven- did not reach the recommendations the Commission on Organizational cture relating to the Publication rd's connection with the Committee Church Papers, its relations to two r boards of the church were clarified. result of action severing the editorial rtment of the Parish Education rd completely from the Board of lication, a new arrangement will be ffect in the publication of Sunday ol material. This will be prepared pletely by the Parish Education -d, then turned over to the Board of lication for printing and distribution. Board of Publication will then print, promote and distribute the material. A formula for repayment of royalties which will help reimburse the added costs of this plan is to be worked out.

COS proposals to include all Publication House employees in the ULCA Lay Pension Plan ran into several snags, with neither the Publication or Pension Boards regarding them favorably. A further study will be made of these proposals.

"Lutheran" policy approved

Approval of editorial policies of THE LUTHERAN was given at Toronto in two actions of the convention. Dr. G. Elson Ruff was re-elected editor by a 587 to 13 vote on nomination by the Committee on Church Papers. A statement presented by the committee approving the use of the news columns of THE LUTHERAN to air controversial subjects and assuring the editors of freedom of expression on all "relevant problems, needs, and purposes of the common life" was adopted.

Should the church's paper be aimed at lay people? Since more than 98 per cent of the subscribers are lay, the Committee on Church Papers proposed as a policy that THE LUTHERAN should address itself to the laity of the ULCA. Dr. Oscar Carlson of Baltimore objected sharply. Pastors enjoy reading THE LUTHERAN, too, he declared. His suggestion that the paper be addressed to "the total constituency" of the ULCA was adopted.

PENNSYLVANIA

Hungry World Needs Christian Technologists

By ARTHUR W. LAWVER

WILLIAMSPORT—"I cannot think only of myself when half of my people go to bed hungry every night," said Dr. Rajah Mani-

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by ministers of differ
denominations. All w
impressed. Three co
ments were:

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years ago, I would have avo
10 budget-raising headach

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prayed for, I am sure ca
accomplished in my chur

"I have received 'W
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spirational . . . challengi

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WILLIAMSPORT . . .

to 200 men of the Susquehanna Con-
nce at a rally in Trinity Church, Milton,
. 17. Years ago the Brotherhood and
ral congregations in this area helped Dr.
ıikam when he was a student at Colum-
University and Mt. Airy Seminary.
ow, as secretary of the East Asia section
he World Council of Churches, Dr.
ikam comes to point out the challenge
stianity faces there in that portion of
globe where more than one-half the
d's inhabitants live. He emphasized
Christian doctors, engineers, workers in
reas of life, as well as missionaries, must
o Asia where five major ideologies con-
: "liberal, parliamentary democracy, the
ılistic state, the Gandhi way, religious
ɔnalism, and communism."
nce the Evanston Assembly Dr. Mani-
and his wife spoke 10 times in the Wil-
sport area, and they are on the post-
ıston team addressing groups in major
s of the United States before flying to
Philippines in late October. Mrs. Mani-
spoke to the Pennsylvania State Sab-
School Association in Williamsport; at
Trinity Church, Berwick, on the occa-
of the Women's Missionary Society's
anniversary; and at St. Matthew's
rch, Bloomsburg, Sept. 19.
he Men's Rally was planned by the new
ers of the Susquehanna Conference
herhood under the leadership of Presi-
Ernest Washner and Dr. A. Monroe

URAL LIFE CONFERENCE for the Central
sylvania Synod was held on the campus
ısquehanna University Sept. 10-11 with
pastors and laymen attending. Planned
ıe synodical Board of Home Missions
Rural Church Life, of which Pastor
ld A. Ahalt is president and Dr. Martin
ozer is superintendent, this conference
highlighted by addresses from Dr.
). Mattson of Augustana Theological
nary, Rock Island, Ill.; Dr. Jacob M.
's, Gettysburg Seminary; Mr. J. Alfred
me, church architect of York, Pa.; and
Alfred C. Bartholomew of the Evan-
gelical and Reformed Seminary, Lancaster, Pa. Pastor Roy L. Yund was chaplain and Pastor Roy A. Gutshall, registrar.

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The Service 11:00 A.M.
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PA.: WILLIAMSPORT . . .

There were 350 pastors, councilmen, and layworkers at three stewardship dinner meetings and workshops in the Susquehanna area Sept. 21-23 at St. John's Church, Williamsport; Trinity Church, Shamokin; and Christ Church, Lewisburg. Dr. George Berkheimer reported on benevolence giving. The work of the Board of American Missions was presented by a panel discussion in which Dr. Martin Tozer, Pastor Harold Ahalt, Pastor Elmer Truchses, Mr. Adrian Amstutz and Mission Pastors C. C. Frazer and John I. Cole participated.

AMONG THE CONGREGATIONS . . . The Rev. George K. Bowers assumed the pastorate of Christ Church, Lewisburg, Sept. 26. Pastor Bowers comes from Bethany Church, Altoona . . . President Dwight Putman installed the Rev. R. Eugene Smith as pastor of the Millville charge Oct. 3 . . . Pa John S. Fisher has resigned from the W ingtonville parish to become pastor at S mit Hill . . . After Nov. 1 the Rev. Ge H. DeFrehn, now serving St. Matth Church, Catawissa, will be pastor of John's Church, Boiling Springs.

BOTSCHAFT CHURCH, near Selinsgr held a service in "Pennsylvania Dutch" S 15 in the church grove. The worship arranged by Supply Pastor Benjamin L Dr. Russel Gilbert offered the prayer, Albert Zimmer conducted the music, Pastor Eugene Steigerwalt preached. offering was sent to a sister congregatio Zierenberg, Germany.

New Conference Is Formed

By PAUL LEVI FOULK

YORK—First annual meeting of the Conference of the Central Pennsylv Synod met Sept. 28 at St. Matthew's Ch Hanover, Dr. Harry H. Beidleman p After a communion service attended b clerical and lay delegates from the 47 toral charges, the business session opened by the president, Dr. Ralph C. inson of St. Paul's Church, Spring Gro

New clerical members received into conference during the year, the Rev. R T. Shilling, pastor of the West Man Charge, and the Rev. R. E. Thomas sistant pastor at St. Paul's Church, Har were presented.

THE PRESIDENT reported that the co ence, which is confined mostly to County, has 81 congregations with a tized membership of 52,830 and a confi membership of 37,926. Total curren penses of the congregations for the totaled $1,238,872, and the benevo amounted to $354,069.

Mr. Claude O. Meckley, a memb St. Matthew's, Hanover, was elected two-year term on the executive com of the conference.

Dr. Dwight F. Putman, president Central Pa. Synod with offices in H burg, discussed the ministerial retir

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. and pension plan as it relates to social rity.

R. K. S. EHRHART of the Jefferson parish, rman of the Foreign Mission Committee, how his congregation had collected 00 toward the support of a foreign ionary, his own son, the Rev. Richard art, who is serving in Liberia.

ie Rev. J. Bruce Weaver, chairman of social mission committee, reported on ministry to the deaf, chaplaincy in the Hospital, the conference preaching ion in November, and plans to fill a ar with used clothing to be sent to pean and Asiatic needy. Sister Char- Weisgerber, executive secretary of Lu- n Welfare Service, told of a new min- to the Lutheran shut-in and older peo- in the Hanover area.

r. Abdel Ross Wentz, president emeritus Gettysburg Seminary, reported on the ld Council of Churches meeting at ston. A panel discussion described the children's program of the church and importance of the weekday church ol program. Miss Catherine Juram and Rev. Harner R. Middleswarth of the Board of Parish Education, and Miss Evelyn Emig, children's work secretary of the York Conference, were speakers.

Y. Giants' Star Donates ries Cash to Church

A Southern Baptist church will receive ift of about $1,000 because the New k Giants won the World Series.

Alvin Dark, star shortstop and field tain of the New York club, told Sun- school scholars at Yonkers (N. Y.) vary Baptist Church that he'd been a er since he started earning $2.50 a k as a newsboy, "giving 10 per cent ny earnings to God." He said he in- ls to give one-tenth of his share of rld Series money to his home church, ity Baptist Church of Lake Charles, isiana.

Dark spoke to the Yonkers group the after the Giants had breezed to a -game victory over Cleveland. The k family attends the church regularly ng the playing season.

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—Changes of Pastorate

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HOOG, GEORGE H. From Mispah Chur St. Louis, Mo. To Illinois Synod, miss pastor for Chicago and Northern C ferences.

MARYLAND

BURKHARDT, ALBERT R. From Luther Pl Memorial Church, Washington, D. assistant pastor. To Trinity Church, W Baltimore.

MARZ, WALTER G. From St. Mark's Chu Charlotte, N. C. To Luther Place Me rial Church, Washington, D. C., assis pastor.

OHIO

KINSEY, ROBERT S. From Augsburg Chu Toledo, associate pastor. To Tri Church, Ashland, 24 Morgan Ave.

PITTSBURGH

BRAUGHLER, JOHN T. From Emma Church, Etna. To Monroeville, mis developer.

DAUGHERTY, PAUL T. From First Chu Butler. To mission superintendent Pittsburgh Synod.

PETERMAN, C. WAYNE. From Zion Chu Sunbury, associate pastor. To A Church, Turtle Creek.

SCHLOTTER, CHARLES T. From Youngw New Stanton parish. To First Chu Vandergrift.

WILL, HERMAN H. From St. Paul's Chu Uniontown. Retirement.

DECEASED

Rev. David I. Offman

The Rev. David Isaiah Offman, 90, Sept. 8 in Burlington, N. C. Pastor Of retired from the ministry in 1946. He born in 1864 in New Market, Va. H ceived his theological training under tutelage of Dr. Socrates Henkel, and he ordained by the Tennessee Synod in

In 1892 he was married to Mary E beth Jones, who died in 1916. Four chi were born: Otho Frederick, David C., Mina Etta. In 1920 he was married to

nie Johnson, who together with two and one daughter survives him.

rom 1890-1902 and again in 1914-22 or Offman served three congregations Landolph County: Melanchthon, Cobles, Mt. Pleasant. From 1903-1912 he ed the Rowan Parish churches, Mt. iah and St. Mark's. Guilford County sh, consisting of four congregations, was pastorate from 1922-40. For the next six s he supplied two of these congrega-s: St. Paul's and Mt. Pleasant.

astor Offman was secretary of the Ten-ee Synod for five years. He was a rep-ntative in the North Carolina Legisla- in 1903 and postmaster at Melanchthon, C., eight years. He prepared Sunday ol lesson notes for *Our Church Paper* a number of years.

funeral service was conducted at the anchthon Church Sept. 8 by Dr. F. L. rad, president of the North Carolina od, assisted by the Rev. Paul G. Kinney, D. Lyerly, and Dr. Jacob L. Morgan. rment was in Melanchthon cemetery.

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IN CONCLUSION . . . . . .

SOMEWHERE IN EASTERN Ohio there's an active layman who will be elected as a delegate to the 1956 convention of the United Lutheran Church in America. Probably he's never attended a convention before, but he needn't feel strange on that account. About half the delegates are usually first-year men because some synods practice a sort of rotation system in choosing their representatives. So I'm addressing this page to that prospective delegate from Ohio.

DEAR FRIEND:

When you get a 1,000-page book of reports as your homework in preparation for a ULC convention, you may feel dismayed. Some delegates are confused at first by the mass of business and maze of parliamentary procedure that confront an assembly of 700 churchmen who in one week every two years must transact business for a church of more than two million members.

One such delegate stood up during the Toronto sessions to plead for help. Like the prairie grasses, he said, he was being "swished one way and then swashed the other way" by the winds of convention oratory. When two opposing winds meet like that in his part of the country, he said, the result is usually a cyclone.

But before the week ends even new convention-goers feel very much at home. They realize they are touching—and to some extent even controlling—the throbbing pulsebeat of a vital, growing church. They enjoy the sense of strength and unity that comes when delegates from Canada and Texas and Hawaii sit next to one another, working together in the same church for the advancement of a Kingdom to which they confess common allegiance.

A chief factor aiding the convent to accomplish its complex job is strong leadership provided by UL President Fry. Guiding sensitive qu tions through the rocks and shoals debate and into the harbor of defi accomplishment is a ticklish job that quires a skilful pilot. Dr. Fry meas up to the task admirably.

"Your president is a wonderful ma a press representative from anot church told me. "He always has right word for the moment." Deleg showed that they agreed with this mate when they re-elected the presi by a nearly unanimous vote. They c away with a feeling of pride in ULCA's leadership.

One cannot help but be impresse the faithfulness of the delegates. T through reports, speeches and de from 8:45 in the morning until afte at night requires a high degree of lo and devotion, even when seats ar comfortable as those in the Eaton A torium. But the seats were never em

DESPITE THIS devotion to business atmosphere when the ULCA meet never stuffy or stiff. We're a frie crowd. There may be strained situa during the heat of debate over some ter of controversy, but it doesn't lea division.

No one can go home from a U convention with the feeling that isolated or in any way separated his fellow-members. To see the ch in action—thinking, planning, prayi is an inspiration and an incentive. church is no longer an abstract, in sonal agency. It is a living, brea organism in which each of us is an e tial part. —ALBERT P. STAUDERM

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